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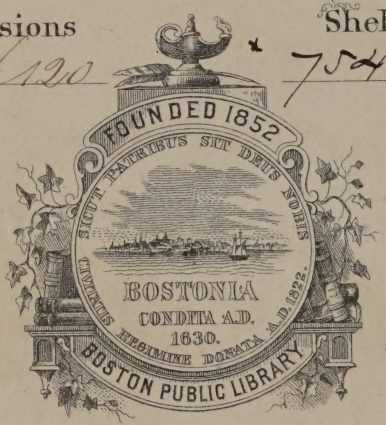


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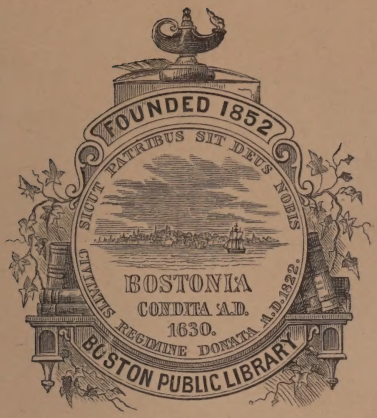


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# PAMPHLETS.

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Dorchester.

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A

# SERMON,

DELIVERED

AT THE GATHERING OF

THE SECOND CONGREGATIONAL CHURCH,

*IN DORCHESTER,*

1 JANUARY, 1808,

BY JOHN PIERCE, A. M.
Minister of Brookline.

TO WHICH IS ADDED

*THE FELLOWSHIP OF THE CHURCHES,*

EXPRESSED BY

THE REV. ELIPHALET PORTER, D. D.

*OF ROXBURY.*

WITH AN

## APPENDIX.

BOSTON,
PRINTED BY BELCHER AND ARMSTRONG.

1808.

George Woods

## DEUTERONOMY xxvi. 17.

*Thou hast avouched the Lord, this day, to be thy God.*

UNDER the ancient dispensation, the covenant between God and his people was often ratified with awful majesty by some visible appearances from Jehovah.

Of such a covenant relation Moses, the man of God, admonishes the Israelites in the passage, just recited.

Since the advent of Christ, the mode of performing this duty has indeed been altered. But equally important is the covenant, into which we now enter. Equally important are the duties, which it requires us to perform.

It may not therefore be inapplicable to the solemn transactions of this day, nor impertinent to the occasion, on which we are assembled, if I consider,

I. How, under the dispensation of the gospel, we avouch, or solemnly profess, the Lord to be our God;

II. The obligations, which hence devolve upon us;

III. What arguments enforce this duty on all.

I. We avouch the Lord to be our God, when we openly profess the religion of his Son, and acknowledge our obligations to conduct accordingly.

As no precise method of performing this duty has been prescribed by divine authority, various have been the modes of making this profession, under the dispensation of the gospel.

In the early ages of christianity the mode was very simple. For, at the first Pentecost after the ascension, three thousand were converted to the christian faith by the preaching of Peter; and they were by baptism added to the church, the same day. This makes it highly probable, not only that they were admitted into the church by sprinkling; but also that the process of admission was short. It was probable a declaration of their belief in Christ, and of their resolution to lead a christian life. This probability is strengthened by the manner, in which Philip admitted the Ethiopian eunuch to christian ordinances. He preached to him, uninstructed in the nature of the gospel, the Lord Jesus; and, on his professing, "I

believe, that Jesus Christ is the Son of God," he baptized him. In the same expeditious manner were Lydia and the jailer with their households admitted to the privileges of the gospel by the apostle Paul. We have no account in the New Testament, that any, who manifested a sincere disposition to enrol themselves among Christ's disciples, were required to go through a long probation, before they were allowed to enjoy the benefit of christian ordinances. Nor do we read of any, who, for this purpose, were obliged to recount the various steps, by which they progressed in their religious course.

Some may allege, that the reason, why the apostles were not more particular with their converts, is, th a they knew their hearts. But this does not appear. Nay the contrary is evident. For we may observe, that Simon, the sorcerer, after he had been baptized by Philip, indulged the absurd hope, that the gifts of the Spirit, by which the apostles wrought such wonders, might be purchased with money. This drew from Peter that severe reproof, "Thy heart is not right in the sight of God." Hence it appears, that the apostles admitted to christian ordinances those, who made a credible profession of their faith in Christ, without being able to determine the real state of their hearts.

Since the days of the apostles, great has been the diversity of modes, in which christians have been re-

quired to profess their faith. Some have manifested a disposition to embrace all, who desire it, in the arms of church fellowship, with little or no regard to character. Others require assent to long, complicate, and it is well, if they be not in some instances, unscriptural confessions of faith and a minute detail of religious experiences. Between these extremes it would be tedious, nor is it material, to recount the various grades, adopted by different churches.

Suffice it to say, that our pious forefathers endeavoured to keep the middle path between each of these extremes. While they considered, that a religious profession and the ordinances of the gospel were abused by the indiscriminate admission of members into the bosom of the church; they, on the other hand, directed in their "platform of church discipline,"* that "severity of examination is to be avoided; and that the weakest measure of faith is to be accepted in those, that desire to be admitted into the church."†

Accordingly these liberal principles have prevailed to the present time. We have, as each church chooses for itself, short covenants, containing a summary of what we conceive the most important truths of the Bible. To these we require assent; and we mutually engage both to sustain and to exercise such

* Framed in 1648. † Chap. xii. § 8.

discipline, as shall be judged most expedient for our mutual good.

It is proper here to remark another practice, in which different churches vary. Some baptize those infants only, whose parents, one or both, join in full communion with the church. But great numbers of churches, of which your parent church is one, have for a long time pursued a different custom.* Considering, that there are persons of tender consciences, who see difficulties in the way of coming to the Lord's table, but who appear to be actuated by religious views in bringing their children to baptism, they allow them to profess their faith in Christ for this purpose.

But there is great reason to fear, that erroneous sentiments have been entertained on this subject. Do not some, in all probability, yield a formal assent to the church covenant, merely to obtain baptism for their children? Do they not in the most solemn manner, which words can express, devote themselves to the Lord "in an everlasting covenant never to be forgotten," while at the very time they do not realize the awful import of their engagement? Or do they not appear very soon to forget their solemn declarations, promises, and resolutions? Do they not some-

* See the Ecclesiastical History of Massachusetts in the collections of the Historical Society, Vol. X. p. 33. See also Mather's Magnalia, Book V. part III.

times think, that they have taken but one step, and that a very inconsiderable one, towards being christians; while, if they pay the vows, which they have vowed, they must be christians in deed and in truth? On the most favourable supposition, are not some ready to imagine, that there is a great difference between the engagements, they form, and the engagements of those, who come to the Lord's table? But nothing can be more erroneous, as may appear, by considering,

II. The obligations, which devolve on those, who avouch the Lord to be their God.

This avowal is made equally by those, who bring their children to baptism, as by those, who come to the table of the Lord. For both equally profess to believe the validity of the sacred scriptures. Both equally profess repentance of their sins and sincere desires of forgiveness. Both equally profess their faith in the Lord Jesus Christ. Both equally engage, in humble dependence on divine grace, to conduct according to the rules of the gospel relating both to God and man. Both equally subject themselves to the discipline of the church. What then is the difference? Why they, who come to the Lord's supper, engage to walk in communion with the church of Christ; while they, who do not come to this sacrament, for a very obvious reason, do not enter into this obligation.

The agreement in the main articles is exact. Is there then any difference in the engagements; and should there be any difference in the qualifications of those, who procure the benefit of a christian ordinance for their children, and of those, who commemorate the death of Christ? Will he, who has commanded us to pay that, which we have vowed, forgive our remissness in the one instance, and severely condemn it in the other? Will he not rather in both cases declare, "Ye have vowed a vow unto the Lord; and ye cannot go back?" Shall obligations between man and man be considered too serious to be trifled with; and shall we be unmindful of our engagements to him, who "seeth not, as man seeth?" Can we safely infer, that he will hold them guiltless, who thus take his covenant in vain? The presumption is to the highest degree dangerous.

We shall come to the same conclusion, if we consider the reasonableness of the thing. It is certainly as necessary to be christians, in order to bring up our children "in the nurture and admonition of the Lord," as it is to be christians, to commune in a worthy manner at the table of our Redeemer. It is as necessary to be sincere, that we may perform our duty in the one case, as it is, that we should be sincere, to discharge our duty in the other. When therefore the ministers of the gospel are faithful in rightly expounding the christian covenant, they, who inconsiderately

or wilfully violate it, can have only themselves to blame.

The obligations then are great on all, who take on themselves the bonds of the christian covenant.

It is of indispensable importance, that they possess personal religion. If not in reality pious, in vain will they attend with the utmost care to the forms of piety. Such attentions, however zealous and forward, can never impose on him, who "looketh on the heart." Nor will they probably long deceive the more discerning of mankind. The person, who maintains them, will be apt to lack consistency of character. He will be greatly exposed to the commission of sins, which will destroy his pretensions to the christian character.

They, who avouch the Lord to be their God, should also be attentive to the institutions of religion. It should be their constant aim to walk "in all the commandments and ordinances of the Lord blameless." Greatly will it redound to their condemnation, if they make the Lord's supper, or any other religious rite, dispense with any of their sacred obligations.

This regard to religion, if sincere, will necessarily involve regard to the moral virtues. Neglect of these is often objected to professing christians; because

some of this description really disregard them ; and because some, who disbelieve the divine authority of the gospel, are known to exceed some nominal christians in the duties of morality.

But how unreasonable must be the conduct of those, who afford just grounds for this aspersion? What more illustrious pattern of moral excellence ever adorned the world, than that, exhibited by the Lord Jesus Christ?

Christians, "go and do likewise." Let his model be ever before your eyes, his gospel in your memories, his love in your hearts. Imitate his meek submission, his unfeigned humility, his fervent piety, his active and unwearied benevolence. Above all, with deep contrition repent of your sins toward so kind a benefactor, and believe in him, as the only foundation of hope. Thus will your actions give the lie to those, who confound your conduct with that of unbelievers. Thus will you gently allure others to glorify your heavenly Father by imitating your example. Thus, as you profess the Lord to be your God, will he now bless you with the tokens of his favour, and finally own and acknowledge you, as "sons and daughters of the Lord God almighty."

Having considered what is implied in the christian covenant, and the obligations, it imposes, I proceed,

III. To state some of the leading arguments, which enforce it on all.

Some may be ready to conclude, if so great and indispensable are the obligations, imposed on those, who avouch the Lord to be their God, better is it to avoid incurring them, and thus escape such an awful responsibility.

"Better is it indeed, that we should not vow, than that we should vow, and not pay." But what is here proposed is not an indifferent action. It is not left optional with us, whether we will thus acknowledge our relation to the infinite Jehovah and his Son Jesus Christ. The least requital, we can make to God "for his unspeakable gift," is to be willing openly to acknowledge our obligations, and to promote his glory in the world. We must be careful, lest, in avoiding one sin, we fall into another; lest, by neglecting allegiance to our Maker, through fear of hypocrisy, we withhold from him his just due, and so become guilty both of ingratitude and disobedience.

Some excuse their negligence of a christian profession by pleading their fears, that they shall not live answerably. They appear to think, that, if they do not make this profession, their obligations will be greatly diminished. They would indeed have to answer for violated vows, if they did not perform them, when made. But in no other respect is their

condition altered. The obligations of religion devolve upon them, whether they acknowledge them, or not. Nor can the neglect to acknowledge them be justified by the pretended fear, that they shall not discharge them in a proper manner. For this would suppose them conscientious in neglecting duty, which is a contradiction in terms. We may be conscientious in doing our duty; but we cannot be conscientious in neglecting it.

1. The duty of all to enter into covenant with their God and Saviour may be, first, inferred from the importance of the christian religion.

This is not the trivial concern of a day. It relates to our everlasting welfare. It is not like those earthly objects, which may be pursued, or neglected, as inclination dictates. It is infinitely interesting. "It is not a vain thing for us; because it is our life."

How worthy then is the religion of Jesus of all acceptation! It holds forth the most effectual means of rendering us happy in this life, and the only effectual means of endless felicity beyond the grave. It is exactly adapted to the real wants of every individual. Here the ambitious may find objects the most deserving of unwearied pursuit. Here the avaricious may find treasures, which can never decay. Here lovers of pleasure may find delights, which can never cloy. Here the scientifick may find subjects, which afford abundant scope

for their deepest researches; subjects, which yield the highest enjoyment in the investigation; subjects, "into which the angels desire to look;" subjects, which will probably furnish increasing grounds of satisfaction through the boundless ages of eternity.

But what is the practice of too great a part of mankind in a concern so momentous? They regard it, as unimportant. Propose to them any thing of a worldly nature; it immediately gains attention. Converse with them on the politicks of the day; their ardour is at once fired; they take a decided part; they discuss the subject with such zeal, that an indifferent spectator, unacquainted with their language, might easily imagine, they were upon a topick relating to their everlasting welfare. In such a cause they are ready enough to condemn neutrality, as indicating want of attention, of inquiry, or of zeal for the publick good.

But shall such interest be taken in the fleeting concerns of time; and shall we feel no true interest in what relates to eternity? Shall political subjects be ever uppermost in our thoughts, and foremost in our conversation; and shall we forget our future destiny, or neglect to converse on it, as an unimportant topick? Shall neutrality in respect of worldly affairs be so loudly condemned; and shall they be esteemed innocent, who are indifferent as to futurity? No inconsistency can be greater.

As therefore we entertain a just value for that religion, which is designed for the government of our lives as well, as for the foundation of our faith; which is given to prepare us for the future state as well, as to direct, support, and comfort us in the present, we should examine it with care, we should embrace it with readiness, we should defend it with zeal.

Considering the Lord Jesus Christ, as "the author and finisher of our faith," we should readily follow, where he leads. Persuaded, that with him "are the words of eternal life," it should be our humble inquiry, "Lord, what wilt thou have us to do?" Assured of the divinity of his mission, and the truth of his religion, we should not hesitate, agreeably to what he requires, to confess him before men. So interesting is the nature of his gospel, that it cannot be a matter of indifference, whether we embrace it, or not. It is either of infinite consequence, or it is a "cunningly devised fable." What anxiety, my hearers, ought we to feel in resolving a subject of so great magnitude! How should it engage all the powers of our souls! If duly affected by the subject, how can we feel content in religious indifference? How can we refuse to act, where the most pressing considerations urge us to take a decided part?

This neglect would be the more excusable, were the gospel of doubtful authority.

2. This brings me to remark, secondly, that the plain evidences of its truth enforce the duty before us.

These evidences are so abundant and decisive, that the arts of the most ingenious and malicious infidels have been in vain exerted to destroy their credibility. To this purpose, unbelievers have assailed the gospel and the faith of christians in every form, which the wit of man could devise; sometimes by corrupting the morals of men, that they might be better prepared to relish and to adopt the principles of infidelity; sometimes by employing ridicule, where argument would be ineffectual; and sometimes by having recourse to metaphysical subtilties, to confound, where they could not convince. But christianity from her impregnable fortress still bids defiance to all these low, daring, or malignant attacks. Still she offers a safe and peaceful retreat to "the weary and heavy laden."

The attempts here described have indeed made converts. But it has been among those, who were predisposed to relish infidel principles; among those, who sought a justifiation of their vicious courses; among those, who pretended to a greatness of mind, which disdained to follow in the footsteps of the multitude; or, lastly, among those, who, having proceeded a little way in their religious inquiries, and beholden what selfdenial the gospel requires, have, like the backsliders, mentioned by an evangelist, gone back, "and walked no more with Jesus."

But to those, inclined attentively to examine them, and impressed with the value of truth, the evidences of christianity afford ample satisfaction. They give us all the assurance of their credibility, which the nature of the case admits.

Indeed the conduct of many proves, that it is not so much through want of evidence, as through indifference, through timidity, through a worldly spirit, through indisposition to holiness, that they do not cordially embrace the gospel. For they profess to believe its truth; they attend upon some of its institutions; they reprobate the wicked attempts of unbelievers to undermine christianity; yet they do not decidedly enlist themselves under Christ's banners; they turn their backs upon some of his ordinances; and in this way they give great occasion of triumph to the enemies of our holy faith.

But the plenary evidences of christianity ought certainly to induce all persons to renounce indifference, where it is so unbecoming, and so injurious; to avouch the Lord to be their God; cordially to embrace the gospel of his Son; and to contribute all in their power to stem that torrent of iniquity and of abuse, which threatens to overwhelm, if possible, all regard to our holy religion.

3. This firm and decided conduct is, thirdly, sanctioned by the excellent tendency of such a profession, when made in sincerity.

Not that I would encourage any to undertake it, while not fully persuaded in their own minds, and without realizing the solemn import of their engagements. Insincerity in religion is by all means to be avoided. When an oath is administered in a court of justice, it is expected and demanded, that the person, who takes it, pay a sacred regard to his obligation. If detected in perjury, how generally is he reprobated? But is not a thoughtless taking of God's covenant, while its true import is neither fulfilled, nor regarded, a much greater sin? Ought we not to shun it, as involving far more terrible consequences, than any violation of our promises between man and man? Reason plainly tells us, we ought.

But when in a sincere and conscientious manner we profess the gospel of Christ, the consequences are highly beneficial. It is a source of pleasing reflection to ourselves, that we have dared to act a decided part, where so many obstacles discourage us; that we have risen superiour to the fear of man and the dread of reproach; that we have complied with an incumbent duty, and are thus in the way of a blessing; that we have openly professed allegiance to a master, "who was touched with the feeling of our infirmities," who is a powerful intercessour for his people at his Father's right hand; that we are engaged in the service of a being, who "can make all grace abound toward us," who can defend us from evil, who can succour us, when tempted, who can inspire us with serenity and joy amid the calamities of this insnaring world.

Such a profession, in like manner, adds new incitements to fidelity. We shall remember, if rightly impressed, that we have entered into covenant with our Maker. The solemn engagements, we have made before many witnesses, must have a tendency to affect our hearts, and to quicken obedience. If we have true sensibility to reputation, it will increase our circumspection, to consider, that the world are spectators of our conduct, and will be severe in their judgments, if they behold in us any manifest inconsistencies.

Our christian profession, if sincerely maintained, will produce a good effect on others. Nothing operates more powerfully, than example. When others witness in us a good confession, they may be excited to examine the grounds of our belief, and may thus employ means, which shall be blessed to their own establishment in the faith. This is a powerful motive, which our Saviour urges, to let our "light shine before men." In this way the timid may be imboldened; and they may be induced to contribute their aid to revive and to support the interests of pure religion. We shall also be stimulated, if sincere, to train our children and households in the fear of the Lord, and to direct their attention to the great objects, which the gospel proposes.

The mouths of gainsayers will likewise be shut; or their cavils will produce less pernicious effects,

when they observe numbers, perhaps some, whom they respect, devoting themselves to the Lord "in an everlasting covenant." They will not so easily succeed in influencing men's minds against religion by ridicule, when their arts are baffled by the weight and respectability of those, who oppose them.

Lastly, the duty before us comes enforced by the exhortations, promises, and commands of God's revealed word.

The wise man enjoins, "vow and pay unto the Lord your vows." Our Saviour graciously invites all, "who are weary and heavy laden," to come unto him. We do not come, as we ought, unless we feel and manifest a readiness to do whatsoever he has commanded us. The apostle lays great stress upon a sincere religious profession, where he says, "If thou confess with thy mouth the Lord Jesus, and believe in thine heart, that God raised him from the dead, thou shalt be saved." It is not enough, that we have faith. We must make an open declaration of this faith; and we must be willing to submit to all the consequences, in which it may involve us, would we comply with what the gospel requires.

You, my christian friends, at whose request we are assembled, have indeed taken upon yourselves the obligations, which have been stated; and you, this day, renew your assent to the covenant, which has been explained and recommended.

The pastors and delegates of sister churches, now convened, sincerely congratulate you on the wonderful unanimity, zeal, and success, with which you have conducted your affairs to this happy issue. When you were taking the first steps toward a separation from your parent church, we were tremblingly apprehensive lest you should fall out by the way. But "hitherto hath the Lord helped you." We cannot but regard it, as a token for good, that your civil concerns have been so amicably adjusted; and that you have separated with such mutual expressions of affection and sympathy from the immediate oversight of a pastor dear to your hearts, and from a church, under whose banners you have long walked together in unity. When you behold the unchristian animosities, which so often occasion the division of churches in other places, do you not realize your obligations to him, who "is not the author of confusion, but of peace," who has made you to differ? Do you not perceive fresh cause of gratitude to heaven for virtuous and pious ancestors, the fruits of whose wise and good institutions have thus descended to children's children? Venerable shades! if spectators of mortal concerns, with what emotions of joy must you now look down upon your posterity, who are humbly endeavouring to tread in your steps! How must it increase the pious fervour of your praises to the Lord of all, while you behold the provision here making to swell the triumphs of redeeming love!

You will permit one, my christian friends, who is united to you by the endearing ties of nativity and consanguinity as well, as in the bonds of the same holy profession, cordially to felicitate you on the auspicious omens of this day. May this church prove a rich nursery, where may be reared many plants of renown for the city of our God! May the Lord of the harvest soon send you a pastor after his own heart; one, who, instead of perplexing your minds and dividing your affections with "doubtful disputations," shall "feed" you "with knowledge and with understanding;" one, who, instead of dwelling upon topicks, "which minister questions rather, than godly edifying," shall nourish you "with the sincere milk of the word, that ye may grow thereby," and feed you with "strong meat," only as ye shall be "able to bear it."

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more. May you grow in grace, being built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."

## *THE FELLOWSHIP OF THE CHURCHES*

BY DR. PORTER.

UNUSUAL and interesting is the spectacle, which, in the course of divine providence, is this day presented to our view. We behold a large portion of the ancient church and religious society, in this town, peaceably dissolving their special relation to the church and people, with whom they had been long happily connected, and to a pastor, whom they highly respected and loved. We, at the same time, behold them forming into a distinct church and society, with the view of a separate maintenance of divine worship and christian ordinances in this place, where they can more conveniently hold their religious assemblies.

Mingled are the emotions, produced in our minds, by the contemplation of such a scene. Even the voluntary dissolution of important and tender connexions, especially such, as time has rendered habitual, cannot be effected without exciting painful sensations in those, by whom it is experienced, or beheld. Such a measure however is sometimes expedient

and indispensable. It may proceed from such causes, be effected in such an orderly and peaceable manner, and promise such beneficial consequences, as to be less the occasion of regret, than of satisfaction and joy.

In this favourable light are we inclined to view the separation, which has led to the present publick solemnities. The proceedings of our Brethren, in the important concerns of dissolving their former relation, and in imbodying themselves, having been submitted to the Ecclesiastical Council, convened on this occasion, have been cordially approved and commended; and the Council have assigned to me the office of expressing the fellowship of the churches.

In the discharge of this pleasing duty, permit me, HONOURED AND BELOVED, at whose invitation we are assembled, to declare, that we consider you, as an orderly and regularly constituted church of JESUS CHRIST, both your Lord and ours; and tender you our brotherly affection, and the fellowship of the churches, we represent. Be assured of our taking a friendly interest in your concerns, of our prayers for your spiritual growth and prosperity, and of our disposition and readiness to maintain communion with you, in all those ways, in which distinct churches, possessing equal rights and powers, may have useful intercourse and fellowship with one another.

HONOURED SIR,* if your heart and the hearts of your brethren, on whose behalf you are deputed to act, be as ours, offer me your hand, and receive mine. The meaning of this action, so well understood, when used in common life, cannot be mistaken, when employed on a religious occasion like the present. It is a ratification of the sentiments, which have been expressed on our part; and a token, that the same dispositions and views are entertained on yours. It is a mutual pledge of sincere and reciprocal esteem and affection. May it be the means of confirming and perpetuating our christian union, love and fellowship.

You will allow me, Christian Brethren, to remind you of the harmony and friendly intercourse, which have, for many years, subsisted among the churches in this neighbourhood as well, as among their respective pastors; and to express a confidence, that you will not be wanting in your disposition and endeavours, that peace and friendship may continue and abound. In an especial manner, we trust, that you will ever be disposed to honour and love the parent, church from which you proceed, in whose bosom you were so long cherished.

It is not without having felt a degree of solicitude for the preservation of harmony and brotherly love, in this town, that we have seen the progress of your

* *STEPHEN BADLAM, ESQ.* Chairman of the Church Committee.

affairs. We now rejoice in the contemplation of the decency and propriety, order and charity with which they have been conducted, and brought to their present issue.

PRUDENCE, with whom WISDOM delights to dwell, is still required among you, lest any root of bitterness, springing up, trouble you, and thereby many be defiled. You must expect, that occasions will occur for the exercise of a spirit of condescension and forbearance both among yourselves, and in relation to others. Probably, you still have difficulties and trials to encounter. It is certain, that, in consequence of your present association and engagements, you have important duties to perform. May you discharge them with uprightness and with charity!

In the choice of officers for the due management of your prudential concerns, may you act with impartiality, and have that wisdom afforded you, which is profitable to direct. Especially in the election of a gospel minister to dispense to you the word of God, and administer christian ordinances, may you have the guidance and blessing of the Father of lights, from whom cometh down every good and every perfect gift! In this important concern, prudently avail yourselves of the privilege of consulting and advising with your christian friends, but call no man, no church, no ecclesiastical council, master, on earth.

One is your master, even CHRIST; and his followers are all brethren. In due time, may you obtain a pastor after God's own heart; one, who shall feed you with knowledge and understanding, and show unto you, with clearness, the way of salvation; one, who shall be a comfort to his brethren, an example to the flock, and a rich blessing to you and to your children.

Finally, Brethren of this recently formed christian church and society, may the God of all grace make you perfect, strengthen, settle, establish you. To him we earnestly commend you, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, which are sanctified, through faith in JESUS CHRIST, to whom be glory in the church both now and forever. AMEN.

# DOCUMENTS

RESPECTING THE GATHERING OF THE

*SECOND CHURCH*

IN

# DORCHESTER.

## ON THE GATHERING

### OF THE

## *SECOND CHURCH OF CHRIST,*

## IN DORCHESTER.

IN consequence of the increased population of the town of Dorchester, the meeting house was so filled, that many respectable families, who had of later years become inhabitants, could not procure pews; and even individuals found it difficult to obtain a seat. From the remoteness of their dwellings, principally, about sixty families had been in the habit of attending publick worship in neighbouring towns. These, and other circumstances, led to the project of building another edifice for religious assembly. Accordingly a subscription was raised of one hundred and thirteen shares; about an acre of ground, in what is called "the upper road," was purchased for the site of the edifice; workmen were engaged; and the erection of the frame commenced on the morning of 7th August 1805. On this occasion, a large number of the inhabitants assembled to unite in prayer to the Supreme Architect for a blessing on the undertaking. The raising being completed, on the 13th following, a larger concourse of people convened; devout

thanksgivings were returned for the success with which it had been accomplished, and that the artificers and assistants had suffered no disaster in their arduous and hazardous labour; and hymns and anthems were chanted by the choir of singers.

The building is 68 feet by 74; the posts 33 feet high, with a handsome tower and steeple. The architecture is much approved for its neatness and beauty; and the whole plan and finishing do great credit to the projector and workmen.

The bell, which is agreeably sonorous, was cast by Col. Revere, and weighs about 950 lb.

A handsome clock was presented by his Excellency James Bowdoin, Esq. Minister Plenipotentiary to the court of Spain; and a large pulpit bible, bound in Morocco and elegantly gilt, by John Welles, Esq.

The house was publickly dedicated, 30th October 1806; when a discourse was delivered by the Rev. Mr. Harris, from Acts II. 42, which has been printed.

After several meetings of the church upon the subject of gathering a second church, it was voted, 9th November, 1807, "that the income of all the lands and other property now owned by the church, be hereafter divided between the two churches, every year, when the second church shall be established, in proportion to the number of members, who shall usually attend publick worship in this town, in each church, on the first day of May, annually;" and "that they shall have the use of the cups, plate, and other vessels, used in the administration of the sacra-

ment, on such communion days, as they are not used by the first church." These terms being settled, sixty four members petitioned for a dissolution of their relation, for the purpose of gathering a second church, which was granted 21st December 1807. On taking leave, they presented the following address.

*"To the members of the church of Christ, in Dorchester.*

Your brethren, about to form a second church in this town, take the liberty of adding a few observations to the request, they have laid before you, for a dissolution of their relation, as joint members in church fellowship with you.

In making this application, we experience a variety of affecting sentiments. We recollect, that at our admission into the church, we promised "to watch over each other with a spirit of love and tenderness; and to counsel and assist each other, as occasion might require, and opportunity be offered." These christian regards, on our part, we wish always to cherish; and we hope from you a reciprocal return of affection and kindness.

In a view of our covenant vows and engagements to God and each other, we now profess, that our arrangements hitherto have been guided with reference to the better accommodation of ourselves and others, in this large and growing town, in the services of publick worship and the more convenient attendance upon the ordinances.

We have, in every stage of this important business, expressed our reluctance to complete separation. That it is now to take place is a painful consideration; but we yield to it upon principles of accordance, and with sincere desires, that we may

be one in brotherly love and charity, though separated in place of publick worship, in the celebration of the ordinances, and in church establishment and discipline; and we entreat you not to consider division, as implying alienation; for that we would never feel.

The large and respectable committee, chosen by the church, whose report you have accepted, have stated the principles, on which we now found our request, that our relation may be dissolved, and that we may be formed into a second church, in the town of Dorchester. In carrying your vote of acceptance into effect, we assure ourselves of your readiness to yield us cheerfully the privileges and advantages, there granted; and we now make the additional request, that you would entertain towards us the pleasant intercourse, which belongs to the communion of churches.

Brethren, the period of our separation has arrived. It is solemn and affecting. Bear us on your devout petitions to God, that he would endow us with wisdom profitable to direct us; that he would build us up, and succeed and prosper our designs for the furtherance of gospel order.

We are engaged in a great and arduous undertaking. We must now look forward to the settlement of a pastor; for we are as sheep, removed from the fold. Entreat, we beseech you, the great head of the church that he would send us a spiritual guide who shall lead us in the way everlasting.

God forbid, that we should sin against the Lord, in ceasing to pray for you and your spiritual instructer, whom we bear on our hearts with the highest esteem, and separate from with the deepest regret.

Finally, brethren, farewell. Grant us now, and always, your good will, your christia ncommunion, and your prayers; for these are requested by those, who always felt happy in christian fellowship with you, though now subscribers for the purpose of forming a second church; and who will still unite with you in fervent prayer, that we may all have our transgressions forgiven, and be renewed and sanctified by redeeming grace; that we may be preserved from sin and every evil, while we live in this world; and be prepared for that more important state of existence, to which we are all hastening."

To this parting address the church voted the following reply.

"Brethren and Sisters,

In yielding to your request for a dissolution of your immediate relation to us, we reciprocate the tender and affecting sentiments, with which that application was accompanied; and assure you of our good will and cordial affection, which many considerations have served to strengthen. As inhabitants of the same town; as neighbours, friends, and relations; as those, who have gone with us to the house of God in company; as joint worshippers and attendants upon religious services; as bound by the same covenant engagements, and partakers together at the same table of the Lord, we have ties peculiarly strong and affectionate; and we would be far from considering, that the kind regards, which these have produced, are alienated, or even diminished by the separation, which now takes place. Although circumstances have made it expedient, that you should form a new church, and your membership with us should be dissolved: yet we cannot be indifferent to your welfare. We pray, that you may enjoy the divine guidance, may be formed into church estate in gos-

pel order and agreeably to the ecclesiastical platform; and that you may soon be settled under a pastor, in whose care and instruction your spiritual improvement may be promoted, and your prosperity advanced.

It will be pleasing to us, that, whenever you have inclination and opportunity, you should come to our communion table, and that, where we pledged our vows of christian fellowship, we may occasionally meet those, with whom we first partook the sacred elements.

Finally, brethren and sisters, accept the benediction we pronounce, with pious application to heaven in your behalf; and may the God of grace, who hath called us unto his eternal kingdom and glory by Jesus Christ, assist, establish, and settle you; and, in whatever respects we be separate on earth, may you and we be joint members of the church of the first born, whose names are written in heaven!"

The newly gathered church called an ecclesiastical council to recognise them, as regularly formed; named January 1, 1808, as the day for its convening; appointed publick religious services; and requested the Rev. John Pierce, minister of Brookline, a much esteemed native of the town, to deliver a discourse, adapted to the occasion. That discourse is now published, at the unanimous request and vote of the second church in Dorchester; and the result of the council here follows.

*Dorchester*, 1, *January* 1808.

An ecclesiastical council was convened in Dorchester, by letters missive from several members in full communion with the church of Christ there, who had dissolved their immediate

relation, for the purpose of being gathered into a second church, consisting of the following churches.

The second church of Christ in Boston. } Rev. John Lathrop, D. D. *Pastor*, Hon. Samuel Parkman, Esq. *Delegate.*

The first church of Christ in Roxbury. } Rev. Eliphalet Porter, D. D. *Pastor*, Mr. John Clap, *Delegate.*

The third church of Christ in Roxbury. } Rev. Thomas Gray, *Pastor*, Deacon Nathaniel Weld, *Delegate.*

The church of Christ in Brookline. } Rev. John Pierce, *Pastor*, Deacon John Robinson, *Delegate.*

The church of Christ in Dorchester. } Rev. Thaddeus M. Harris, *Pastor.* Deac. Edward Pierce, & Deac. James Humphreys } *Delegates.*

The Rev. Doct. Lathrop was chosen moderator, and the Rev. Mr. Harris, scribe.

The council was then opened with prayer by the Moderator.

The proceedings relative to the forming of a new parish, and the gathering of a second Church in the town, and the doings of the church being read, the council passed the following votes.

I. That the council do approve of the measures, which have been pursued by those, who are about to form a second church in the town of Dorchester, and the christian spirit, with which the transactions have been completed; and, as their relations to the original church in the town have been dissolved by mutual consent, and with professions of broth-

erly love and tenderness peculiarly pleasing and affecting; upon their covenanting together for the support of religious worship and ordinances, and the settlement of a pastor, we recognize and declare them a regular church, gathered and established in gospel order and agreeably to our ecclesiastical platform, and do tender to them the communion and fellowship of the churches.

II. That in the publick services to be performed, the Rev. Mr. GRAY be desired to make the introductory prayer; that the moderator communicate the result of the council, and take the declaration of the members "that they covenant together for the support of christian worship and ordinances, and the settlement of a pastor," and then make the consecrating prayer; that the Rev. Dr. PORTER present the fellowship of the churches; and that the Rev. Mr. HARRIS conclude the solemnities by prayer.

III. To adjourn till 2 o'clock, P. M. to go to the place of publick worship.

At that place the moderator, after having communicated the purposes for which the council had convened, and the votes that had been passed, called upon the members to renew their covenant engagements with the professions before expressed, which they all rising assented to; whereupon he declared them to be a regularly gathered church.

After the publick services were finished, the council repaired to the house where they had convened, and then dissolved.

*Attest*, JOHN LATHROP, *Moderator.*

THADDEUS M. HARRIS, *Scribe.*

Jonathan Strong

# PROCEEDINGS

OF THE

## SECOND CHURCH AND PARISH

IN

## *DORCHESTER;*

EXHIBITED

IN

## A COLLECTION OF PAPERS.

PUBLISHED AGREEABLY TO A VOTE OF THE CHURCH.

Second Edition.

BOSTON:
PRINTED BY SAMUEL T. ARMSTRONG,
No, 50, Cornhill.
1812.

*At a Meeting of the Second Church in Dorchester, April* 20, 1812.

*WHEREAS a Second Ecclesiastical Council is to be convened on the* 12*th day of May next, at the request of a majority of the Second Parish in this town and some aggrieved members of this Church: and as many misrepresentations have been made, and erroneous reports are in circulation,*

*VOTED, That the* Papers, *relating to the agreement made with our Pastor previous to his Ordination, and the proceedings, which have since taken place, and led to the existing difficulties in the Parish, be printed for the use of the Council, and all others who wish to obtain correct information on the subject: and, that Deacons* STEPHEN BADLAM, EBENEZER WITHINGTON, *and* JOSEPH CLAP, *jun. and Brethren* JAMES BAKER, JOHN CAPEN, *jun.* JOSEPH CLAP, *and* STEPHEN ROBINSON *be a Committee to carry this vote into effect.*

*Attest, JOHN CODMAN,*
Clerk of the Church.

# CONTENTS.


| | Page. |
|---|---|
| Vote of the Church giving Mr. Codman a Call | 9 |
| Vote of the Parish concurring with the Church | 10 |
| Letter enclosing the Votes of the Church and Parish | ib. |
| Mr. Codman's Answer | ib. |
| Mr. Codman's Communication previous to accepting his Call | 11 |
| Vote of the Church accepting the Communication | 14 |
| Vote of the Parish accepting the Communication | ib. |
| Letter of the Parish Committee | ib. |
| Mr. Codman's Answer to his Call | 16 |
| Mr. Codman's Confession of Faith | 17 |
| Address to Rev. Mr. Codman respecting *Exchanges* | 22 |
| Letter accompanying the Address | 23 |
| Rev. Mr. Codman's Answer | ib. |
| Anonymous Application to the Assessors of the Second Parish | 24 |
| Assessors' Reply | ib. |
| Proceedings at the Parish Meeting | 25 |
| Pews advertised in the Centinel | 26 |
| Application for a Parish Meeting | 27 |
| Proceedings at the Parish Meeting | ib. |
| Letter to several Ministers | 29 |
| Address to Rev. Mr. Codman from several Gentlemen in his Parish | 30 |
| Address from several Ladies | 32 |
| Rev. Mr. Codman's Answer to the Addresses | 33 |
| Petition to the General Court | 34 |
| Pews advertised in the Centinel and Chronicle | 35 |
| Rev. Mr. Bates's Letter to the Parish Committee | 36 |
| Rev. Dr. Morse's Letter to the Parish Committee | 40 |
| Address to Rev. Mr. Codman from several Gentlemen in his Parish | 42 |
| Proceedings at a Parish Meeting | 44 |
| Thomas Tileston, Esq. to Rev. Mr. Codman | 45 |
| Proceedings at a Meeting of the Friends of the Rev. Mr. Codman | ib. |
| Correspondence between Rev. Mr. Codman and T. Tileston, Esq. respecting a Council | 46—63 |
| Application for a Church Meeting | ib. |
| Letter from the Parish Committee contained *Charges* against Rev. Mr. Codman | 63 |
| Letter from the aggrieved Members of the Church containing *Charges* against Rev. Mr. Codman | 66 |
| Church Meeting | 68 |
| Rev. Mr. Codman to T. Tileston, Esq. | 70 |
| Church Meeting | ib. |
| RevMr. Codman's DEFENCE | 71 |
| Report of Church Committee | 85 |
| Church Committee to Rev. Mr. Codman respecting his salary | 93 |
| Rev. Mr. Codman's Answer | 94 |
| Correspondence between Rev. Mr. Codman and T. Tileston, Esq. | 95—101 |
| *Council chosen* | 103 |
| Letter Missive | ib. |

Page.
Church Meeting - - - - - - - 103
Letter from the Parish Committee withdrawing the third article of charge - - - - - - - - - 105
*Result of Council* - - - - - - - - ib.
Petition of Ebenezer Dorr and others - - - - 109
Parish Meeting - - - - - - - 111
T. Tileston, Esq. to Rev. Mr. Codman - - - - 112
Application for a Church Meeting - - - - ib.
Rev. Mr. Codman to T. Tileston, Esq. - - - 113
Church Meeting - - - - - - ib.
Rev. Mr. Codman to T. Tileston, Esq. - - - - ib.
T. Tileston, Esq. to Rev. Mr. Codman - - - 114
Report of the Committee of the Church - - - - 116
Rev. Mr. Codman to T. Tileston, Esq. - - - - 120
Stephen Badlam, Esq. to T. Tileston, Esq. - - - 121
T. Tileston, Esq. to Stephen Badlam, Esq. - - - ib.
PROPOSALS FOR ACCOMMODATION - - - - 122
Vote of the Church respecting a deed of seven acres of land - 124
*Second Ecclesiastical Council* - - - - - ib.
RESULT OF SECOND COUNCIL - - - - - ib.

ERRATUM.

Page 18, line 13 from bottom for *effect* read *affect*.

A

# COLLECTION OF PAPERS.

## *Vote of the Church.*

AT a meeting of the second Church of Christ in Dorchester, duly notified Sept. 9th, 1808, for the purpose of consulting together respecting a Pastor, and if agreeable to them of inviting Mr. John Codman to accept the pastoral office in said Church; Prayer being made by the Rev. Mr. Harris for divine direction, light, and assistance in the solemn and important business for which the church was convened, the meeting was opened, and the following votes passed unanimously.

1. That the Rev. Mr. Harris be the Moderator and Clerk of the meeting.

2. That the Church are now ready to proceed to the choice of a Pastor.

3. That the choice be made by written votes.

The brethren being then called upon to prepare and bring in their votes, they did so, all of which were for Mr. John Codman of Boston. The Moderator then declared the vote.

They then voted to request the Assessors to call a meeting of the second parish as soon as convenient; to lay before them the vote of the Church, making choice of Mr. John Codman as their Pastor, for their concurrence and approbation, and should they concur in the same, to request that they would make provision for the settlement and support of the Pastor elect.

*Voted*, That the meeting be dissolved.

After which the Moderator united with the Church in devout acknowledgements of praise to Almighty God for the entire harmony and unanimity with which the business had been transacted and accomplished.

*(Copy.) Attest.* THADDEUS MASON HARRIS, *Clerk.*

## *Vote of the Parish.*

At a legal meeting of the second parish in Dorchester, on Tuesday, the 20th September, Anno Domini, 1808,

*Voted*, To concur with the Church in their vote of the 9th instant, in giving Mr. John Codman a call to settle in the ministry in the second parish in Dorchester; which was unanimously agreed to, with the exception of four votes.

*Voted*, To give Mr. John Codman one thousand dollars annually for his services as our gospel minister.

*Voted*, To choose a committee of three persons to make the communication to Mr. John Codman of the doings of the Church and parish, when Messrs. Thomas Tileston, Samuel Withington, and Joseph Clap, were accordingly chosen.

*A true copy. Attest*, THOMAS TILESTON, *Parish Clerk.*

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## *To Mr. John Codman, resident in Portland.*

SIR, With the greatest pleasure we announce to you the great unanimity which has prevailed both in the Church and Parish in giving you a call to settle with us, and however pleasing your acceptance of their invitation may be to them, you may rest assured, sir, that it will not be less so to the committee, who have the honor of transmitting to you the result of their proceedings. We herewith enclose you the proceedings of the Church, and wish to hear from you as soon as convenient. With great respect, we subscribe ourselves your humble servants,

THOMAS TILESTON,
SAMUEL WITHINGTON,
JOSEPH CLAP. *Committee.*

*Dorchester, Sept. 21st*, 1808.

MR. J. CODMAN.

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## *Rev. Mr. Codman's Answer.*

*Messrs. Thomas Tileston, Samuel Withington, and Joseph Clap, Committee of the second parish in Dorchester.*

GENTLEMEN, It is with sentiments of the most heartfelt gratitude and esteem towards the parish you represent that I acknowledge the receipt of their kind invitation, which you have been so good as to communicate to me. You must be fully sensible of the

interesting situation in which I am now placed, and I must therefore beg the indulgence of the Church and society in allowing me time for prayer and consideration on a subject so intimately connected with my future happiness. As soon as I shall have given the subject the attention it so eminently deserves, I will return an answer to the invitation. In the mean time believe me to be with great regard for the Church and society which you represent, your much obliged friend and servant. JOHN CODMAN.

*Portland, Sept.* 23, 1808.

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## *Rev. Mr. Codman's Communication previous to accepting his Call.*

To the members of the second Church of Christ in Dorchester.

MY CHRISTIAN FRIENDS AND BRETHREN, I have received your unanimous call to settle with you as your Pastor, with sentiments difficult, indeed impossible, for me to express. The entire unanimity of the call demands my most devout acknowledgements to the great Head of the Church, and my warmest gratitude to those who have thought proper to give me their votes.

I have endeavored to lay this very important subject at the footstool of the throne of grace; and to seek that wisdom which cometh from above, which is profitable to direct. It has also been my endeavor to advise with pious and judicious friends upon a subject so intimately connected with my future happiness. But, before I give a definite answer to your application, I think it my duty to make a few remarks, and to enter *into some explanations*, which are highly important and interesting, both to you and me.

You must be sensible that the office of a minister of the Gospel is in the greatest degree important and responsible.

Immortal souls are committed to his charge, and we are assured that the Lord will require their blood at his hands. It becomes him then, as he regards the commands, and values the favor of the great Jehovah, as he regards his ordination vows, as he values immortal souls, to declare the whole counsel of God, to deliver his message with boldness, to be faithful unto death. He will necessarily sometimes speak of *doctrines* that may not be altogether *congenial* to his hearers. It therefore ap-

pears to me highly important *to prevent future difficulties* for the people, and especially the Church, in their choice of a minister, to be fully acquainted with his views, with regard to the peculiar doctrines of the Gospel.

The second Church and Society in Dorchester, before they gave me a call had but little opportunity to form an opinion of my Theological sentiments, having heard me only two sabbaths and one lecture.

On those occasions however, I endeavored to be plain, explicit, and decided in the avowal of my religious opinions.

Lest, however, there should be a *doubt* in the mind of any one upon this subject, I think it my duty in the presence of a heart searching God, and of this Church, to declare my firm, unshaken faith in those doctrines, that are sometimes called the doctrines of the reformation, the doctrines of the cross, the peculiar doctrines of the Gospel.

These doctrines, through the help of God, I intend to preach; in the faith of these doctrines I hope to live; and in the faith of these doctrines I hope to die.

It gives me great pleasure to have it in my power to say, that I believe my faith is the same with that of our venerable forefathers; and particularly with that of the former Pastors of the Church of Dorchester, Warham, Maverick, Mather, Burr, &c. &c. &c.

As *Arian* and *Socinian* errors have of late years crept into some of our Churches, I think it my duty to declare to that Church of Christ, of whom I may have the pastoral charge, that I believe *the Father, Son, and Holy Ghost to be the one living and true God;* and, that my faith, in general, is conformable to the assembly's catechism, and to the confession of faith drawn up by the elders and messengers of the Congregational Churches in the year 1680, and recommended to the Churches by the General Court of Massachusetts.

With regard to the discipline of the Church, I shall be guided by that excellent platform of Church discipline, drawn up at Cambridge, principally by the Reverend Richard Mather, formerly minister of Dorchester.

I have thus discharged a duty, which I thought I owed to the Great Head of the Church, and to you his visible members.

Before I conclude, allow me to ask a favor of the Church and Society which will much conduce to my future happiness. It is my desire to use Dr. Watts's Psalms and Hymns in our worship;

of their merit as pious, poetical compositions no candid person can doubt, and it would be difficult to assign a sufficient reason why they should not be sung in our Churches.

The collection now used, contains many excellent hymns particularly those of Mrs. Steele's, Dr. Doddridge's, &c. &c. &c. But on many accounts it appears to me exceedingly defective. Unwarrantable liberties are taken in altering Dr. Watts's language.

The doxologies of Dr. Watts, the ascriptions of praise to the glorious Trinity, are expressly left out, and the preface contains expressions in my humble opinion, derogatory to the glory due to the one God, Father, Son, and Holy Ghost.

Should the Church and Society think proper to grant this request, I will endeavor to select a few hymns from Mrs. Steele, and Dr. Doddridge, and others, as a supplement to Dr. Watts; should it be urged as an objection that the expense would be considerable to many families, who could not well afford it; I am willing to bear part of the expense myself, and will be ready to furnish any family, that cannot afford to purchase a new hymn book, with Watts's collection, and take their old ones in exchange.

Another favor, which I would ask of the Church and Society, is, that they would grant me the use of the porch, back of the pulpit for a vestry; that is, that they would allow me to have a stove or fire place erected in it and fitted up in such a manner as to suit my convenience; my object is to have a room to retire to in bad weather, before going into the pulpit; to catechise the children in it, and to accommodate those mothers and nurses who may bring their children to baptism. As this would so much conduce to my convenience and to the convenience of others, I trust the society will think fit to relinquish the porch for a passage way, and to grant it for the purpose above mentioned.

I have made this communication, my dear Christian friends and brethren, to PREVENT *any misunderstanding between us;* I wish you to know the sentiments of the man you have chosen to be your Pastor.

If this communication should be agreeable, and you should indulge me by complying with my request, I shall soon be prepared to give my answer. In the mean time, believe me to be with Christian regards, your willing servant in the Gospel of Christ.

JOHN CODMAN.

*Copy.*

## *Vote of the Church accepting the Communication.*

At a meeting of the second Church of Christ in Dorchester, held pursuant to usual notice, Monday, October the thirty-first, A. D. 1808.

*Voted*, That we agree to the communication and request of Mr. John Codman, whom we have unanimously elected, and called to be our Pastor, and as all the members of the religious society to which we belong are interested, and we believe desirous of promoting his convenience and future happiness, we refer all further proceedings on this subject to them.

*True Copy, Attest.* Stephen Badlam,
Dorchester, Oct. 31, 1808. *Clerk of the Church.*

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## *Vote of the Parish accepting the Communication.*

At a meeting of the second parish in Dorchester, on Monday the 31st day of October, Anno Domini, 1808, continued by adjournment, from the 11th day of said month.

Mr. Samuel Withington, Moderator, *Voted*, That we agree to the communication and request of Mr. John Codman, our Pastor elect, and if he accepts our call to be our Gospel minister; that General Stephen Badlam, Deacon Joseph Clap, Messrs. Benjamin Fuller, Samuel Withington, Reuben Blake, Thomas Tileston, and John Capen, jun. be a committee to consult with him, and make such arrangements and alterations respecting the Psalms and Hymns to be used in future, and the vestry, as shall best accommodate his wishes and convenience, and that of the members of the parish in general.

And that said committee prepare and forward an answer to said communication.

*A true Copy, Attest.* Thomas Tileston, *Parish Clerk.*

---

## *Letter of the Parish Committee.*

*Dorchester, October 31st*, 1808.

Mr. John Codman,

Dear friend and brother, Although there may be a difference in opinion, among us, respecting some parts of the Holy

Scriptures; your communication is received with pleasure, and general satisfaction; and we venerate the principles of our forefathers, especially the pious and worthy pastors of the Church of Christ in Dorchester, who have been as shining lights in the golden candlestick; and are happy to find you agree with them in sentiment.

We are sensible that the office of a misister of the Gospel is in the highest degree important and responsible; but if you accept that office, and we are the people of your charge; we hope it will not be rendered difficult, or unpleasant by the want of candor or propriety of conduct on our part, and that no root of bitterness will spring up to trouble us.

In our present imperfect state, various opinions and discordant sentiments will exist, and occasions occur for the exercise of a spirit of condescension, patience, and toleration; this spirit we wish to cultivate, as we all acknowledge the same Great Head of the church, and in him are all brethren; and if we follow his example shall be all friends.

We all have important duties to perform, and may reasonably expect many difficulties to encounter, but we hope the guidance and blessing of the Father of lights will attend us, and bring us at last to the knowledge of the truth, and enjoyment of himself, through the merits of our glorious Redeemer.

In respect to the Psalms and Hymns you mention, some have a preference for those now used in Dorchester, but there is a disposition to comply with your request concerning those composed by Dr. Watts, and also respecting the vestry, and measures will be taken accordingly.

A general unanimity and spirit of accommodation, we hope, will continue among us, and should you accept our call to the important duties of a Gospel minister, we have no doubt but you will use your endeavors to promote peace and friendship among the people of your charge, and to continue and confirm it among our sister churches and their pastors, and the university, of which you will be an overseer; by this means, social happiness and useful knowledge will be increased, religion will be honored and promoted, and even in this imperfect state, some pleasing ideas may be entertained of the heavenly regions of love and peace, when the redeemed of all nations and societies on earth, shall be united in one church of the first born; where one sentiment shall unite all their hearts, and one anthem of

praise shall tune all their voices, and heaven's high arch shall rebound their songs of joy.

With high considerations of respect, we are your humble servants

STEPHEN BADLAM, JOSEPH CLAP, JR.
BENJ. FULLER, SAMUEL WITHINGTON,
REUBEN BLAKE, JOHN CAPEN, JR.
THOMAS TILESTON.

*Committee of the second Parish in Dorchester.*

*N. B.* The preceding was afterwards unanimously approved at a parish meeting.

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## *Rev. Mr. Codman's Answer to his Call.*

To the Second Church and Society in Dorchester.

MY CHRISTIAN FRIENDS AND BRETHREN, The moment has now arrived, when, in the providence of God, I am called to accept the solemn and responsible charge of immortal souls. When I consider the importance of the ministerial character, and the nature and extent of ministerial duty, and when I reflect on my own weakness as a worm of the dust, and on my guilt as a sinner, condemned by the righteous law of a Holy God; I am ready to exclaim "Who is sufficient for these things?" And to wonder at the goodness and grace of God "in counting me faithful, putting me into the ministry."

Sensible, however, that God can employ the weakest instrument to advance his cause, and the chief of sinners to promote his glory, and relying on the promises and encouragements of his holy word, I desire to go forward in the strength of the Lord, to the arduous work of the Gospel ministry. I accept the friendly and affectionate call, which you have so unanimously given me, to be your Pastor, and shall endeavor, with a humble reliance on Divine assistance, to discharge, with faithfulness, the important duties of the pastoral office. The satisfaction with which my communication has been received, and the readiness with which my requests has been granted, are considered by me, as proofs of your attachment, and will always be remembered with lively emotions of gratitude.

The promotion of THAT PEACE, which is founded on *true Christian principle*, and not on *carnal* security, and of *that unanimity*, which is the *effect of the general reception of evangelical truth*, and *not of indifference to religious opinions*, will be the subject of my prayers and the object of my life.

It will be my earnest endeavor, *as far as consistent with the faithful discharge of ministerial duty*, to promote peace and friendship among the people of my charge, to do all in my power to continue and confirm it among our sister churches and their Pastors, and to promote the best interests of the university, of which I shall be an overseer.

And now, my Christian friends and brethren, I look to you for encouragement, countenance, and support, in the arduous work in which I have engaged. After the explicit declaration which I have made in a late communication, you can be no strangers to the articles of my faith, and I trust you will unite with me "in holding fast the form of sound words in faith and love, in contending earnestly for the faith once delivered to the saints, lest any man spoil us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

I ask an interest in your prayers. Frequently think of your Pastor at a throne of grace. Earnestly pray that God would grant him those gifts and graces, which are so essential to a Minister of the Gospel, and that He would make him faithful in declaring the whole counsel of God, and successful in winning souls to Christ.

Accept my prayers for you. Brethren, "my heart's desire and prayer to God for you is, that you may all be saved." If I know my own heart, I have no other motive in coming among you than to promote your eternal happiness. "For what is my hope or joy? or what will be my crown of rejoicing? will not even ye in the presence of our Lord Jesus Christ at his coming? I trust ye will be my glory and my joy. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Believe me to be your willing servant in the Gospel of Christ. JOHN CODMAN.

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## *Rev. Mr. Codman's Confession of Faith.*

Read before the Ecclesiastical Council, Dec. 7, 1808.

IN conformity to ancient usages in our Churches, and with a dependence on the Spirit of God for illumination and direction, I desire humbly and reverently, in the presence of Almighty

God, and before this venerable council to make a confession of my faith in the great doctrines of revealed religion.

Existence of God. I believe in one God, self-existent, immortal, invisible, unchangeable, infinite in wisdom, power, and goodness, without beginning of days or end of years.

Holy Scriptures. I believe that God, out of his Sovereign pleasure and boundless goodness, has been pleased to reveal his mind and will in the Scriptures of the Old and New Testament; and I believe "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for correction, for instruction in righteousness."

I take the Holy Scriptures to be the standard of my faith, and the rule of my practice, and not from the traditions of men, but from that inspired volume alone I desire to form the articles of my creed.

Trinity. I believe that the Scriptures reveal as a *fundamental* doctrine, that there are Three in the Godhead. The Father, the Son, and the Holy Ghost; and that these Three are the One living and true God, the true Jehovah, the Christian's Covenanted God, the only proper object of religious worship; and although this doctrine is above my reason, I believe it is not contrary to it, but is to be received with meekness and humility, to be spoken of with reverence and godly fear, and always to be considered as a mystery, which to attempt to explain, is presumption; and which to comprehend, is above the capacity of finite beings.

Decrees of God. I believe that God, from all eternity, has fore-ordained whatsoever comes to pass; yet in such a manner as not to be the author of sin, nor to effect the accountability of man.

I believe that God has elected some to everlasting life, while others are left to suffer the just punishment due to their sins.

I believe that this doctrine is not without its practical uses, in making us humble, under a sense of our entire insufficiency, and in leading us to attribute our salvation, not to our own works, but to the free and sovereign grace of God.

Creation and Providence. I believe that God, the Father, Son, and Holy Ghost, created the world and all things therein, visible and invisible, in the space of six days, and that He upholds the same by the word of his power, exercising a general and particular providence over the work of his hands.

Covenant of Works. I believe that God created man upright, and gave him a law as the rule of his obedience, when he said, "Of the tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." I believe that it thus pleased God to enter into covenant with man, and that the first covenant made with man was a covenant of works, "wherein life was promised to Adam, and in him to all his posterity upon condition of perfect obedience."

The Fall. I believe, that, enticed by the craft and subtilty of the devil, our first parents disobeyed the command of their Maker, broke his covenant, fell from the estate in which they were created, and thus exposed themselves and all their posterity to the penalty of God's most righteous law, temporal, spiritual, and eternal death.

Original Sin and actual Transgression. I believe, that, in consequence of Adam's transgression, all his posterity are "by nature children of wrath;" and in addition to this original pollution every one who arrives at an age to distinguish good from evil is guilty of actual transgression; and I believe, that God might have left our first parents and all their posterity, to have perished eternally, and his justice have remained uninfringed and unimpaired.

Covenant of Grace. But I believe, that, out of his free and sovereign grace, He has been pleased to have mercy on man, and to enter into another covenant with him, commonly called the covenant of grace: wherein he freely offers sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved.

Jesus Christ. I believe that God the Father, in his eternal purpose hath appointed the Lord Jesus Christ, to be the only mediator between God and man; and I believe, that in the fulness of time, the second person in the glorious Trinity, who is God over all, blessed forevermore; and who thought it no robbery to be equal with God the Father, condescended to take upon himself the human nature, to be subject to all its infirmities, yet without sin. I believe, that, he was conceived by the Holy Ghost, born of the Virgin Mary, that he was truly God, and truly man; and I believe that this glorious Person, mysteriously uniting the Divine and human natures, is the true Christ, the only sure foundation upon which sinful man can build his hopes. I believe, that, he fulfilled the violated law,

by a perfectly holy life, and by offering himself on the cross as a sacrifice for sin, thereby satisfying the justice of God, and making an atonement for the sins of men; so that "God can now be just, and justify every one who believeth in Jesus." I believe, that, he descended into the grave, that he rose the third day from the dead, that he ascended into heaven, and now sitteth at the right hand of God the Father, and ever liveth to make intercession for his people.

Holy Ghost. I believe, that, the Holy Ghost is the third person in the Godhead, and that it is his office in the plan of Redemption, to renew the hearts of the elect, and to carry on the work of Sanctification until the day of Jesus Christ.

Regeneration. I believe that Regeneration is the immediate work of the Holy Spirit; opening the eyes of the spiritually blind, taking away the heart of stone, and giving a heart of flesh; renewing the will and changing the disposition from the love of sin to the love of holiness; and from the power of satan unto God.

Sanctification. Sanctification, I believe also to be a work of the Spirit, and to be a continuation of the work of Regeneration.

Saving Faith. Saving Faith, I believe to be the gift of God; and to be that grace by which a sinner receives Christ as offered to him in the Gospel, and relies upon his merits for salvation.

Justification by Faith. I believe, that, by the deeds of the law, no flesh shall be justified; but I believe that all God's people are justified by faith in the Son of God; the righteousness of Christ being imputed to them, and they receiving the same by faith.

Adoption. I believe, that, those whom God justifies, he adopts into his family, and makes heirs of God and joint heirs with Christ.

Repentance unto Life. Repentance unto life I believe to be that grace, by which a sinner mourns for his sins, as offensive to a pure and holy God, and turns from them unto God, resolving in the strength of the Lord to keep his commandments.

Good Works. I believe, that, Good Works, a holy life and blameless conversation, and a general conformity to the moral law is a requisite evidence of a sincere faith and repentance.

Perseverance of the Saints. I believe, that, those who are renewed, justified and sanctified, notwithstanding all the

assaults of the world, the flesh and the devil, shall persevere unto the end, and obtain everlasting life.

Invisible and Visible Church. I believe, that, Christ has a Church in the world, and that the "gates of hell shall not prevail against it." I believe, that, this Church is invisible and visible. That the invisible Church consists of all those who are, have been, or ever shall be gathered into one, under Christ, its head; and that there is a visible Church, consisting of all those who have made a profession of their faith in Christ, with their children. I believe, that, Christ has instituted two Sacraments in his Church; Baptism, and the Lord's Supper.

Baptism. I believe, that, Baptism is the mode which God has been pleased to appoint for admission into the visible Church; and is to be considered as a sign and seal of the covenant of grace; and that it is to be administered to believers and their offspring only.

Lord's Supper. I believe, that the Lord has been pleased to institute the Sacrament of the Lord's Supper, in perpetual commemoration of his death and sufferings, to be observed by all his disciples, and his disciples only, to the end of the world.

Resurrection. I believe, that after death, the dust shall return to the earth, as it was, and the spirit unto God, who gave it; and that at the sound of the last trump, the dead shall be raised, incorruptible, and they which are alive and remain, shall be caught up in the clouds to meet the Lord in the air.

Judgment. I believe, that, God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ; when all men shall appear before the Judgment seat of Christ, to give an account of their thoughts, words, and actions, and to receive according to what they have done in the body, whether good or evil.

Final State of the righteous and the wicked. I believe, that there are distinct states prepared for the righteous and the wicked. A state of endless felicity for the righteous, and of endless torments for the wicked; and that after sentence is pronounced, the "wicked shall go away into everlasting punishment, but the righteous into life eternal."

John Codman.

# ADDRESS

to

# *Rev. Mr. Codman*

respecting

# EXCHANGES.

Rev. Mr. Codman,

Sir, We your parishioners, with diffidence address you, on a subject which we think a very important one. We are fully aware that quarrels and dissentions between clergymen, and their people, are fraught with serious evils; they set the father against the son, and the son against the father, and thereby all the peace and happiness of society is undermined; this we have all witnessed near at home. And to prevent as much as in our power this awful calamity, we have thought fit to submit to you, for your consideration, the following:

We do not presume, neither have we a wish to prescribe what doctrine would be most congenial to our feelings to hear from you; but are willing you should exercise your own opinion. It is however, our humble opinion, that for a clergyman to be enabled to do good, promote the happiness and welfare of his parish, he must have the love, goodwill, and affections of his people, and thereby cause a punctual attendance on public worship. But *the principal object* we have in view, *at this time*, is to represent to you, that there is a dissatisfaction and uneasiness in the parish, which appears to be daily increasing, and we fear if it is not soon checked, there will be much disorder and confusion in the parish, which we sincerely deprecate.

The principal cause of which, we apprehend, arises from a disappointment that many of your parishioners feel from your not making your exchanges generally, with those ministers who preach the public lectures in Boston, on Thursdays, and with them *indiscriminately*.

This we did expect, and this we think we have a just claim to expect from your own observations, previous to your being settled as our Minister. This we humbly submit to your candid consideration, and remain your friends, well wishers, and obedient humble servants. *Signed by*

Edmund Baker, Tho's Crehore,
Benj. Fuller, *and* 37 *others*.

*Dorchester, Nov.* 10*th*, 1809.

## *Letter accompanying the Address.*

Dorchester, Dec. 6th, 1809.

*Rev. Mr. John Codman,*

Sir, The undersigned are requested by the subscribers to the enclosed to transmit the same to you, and we by their request beg your indulgence so far as to receive the same and investigate it, and make such use of it as you in your judgment may think most expedient. And we feel a lively hope, that you will be so directed by Divine Providence, as topursue such measures as may have a tendency to promote our spiritual and temporal good, and that we may long dwell together in unity.

And we are authorized to say, if any one sentence of the enclosed should be thought expressed in a harsh or indecorous manner, or if any part of it can be so construed as to have the least semblance of imperative language, the same is an error of judgment and not of design, and we beg you to receive it as such.

We are led to make those remarks, from suggestions of some who have seen the enclosed, that you possibly might so consider it.

We remain with sentiments of the utmost friendship and esteem, your devoted servants and friends.

Thomas Crehore, Benj. Fuller,
Saml. B. Lyon, Stephen Pierce,
Edward W. Baxter. *Committee.*

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## *Rev. Mr. Codman's Answer.*

Dorchester, Dec. 8th, 1809.

Gent. I beg leave to acknowledge the receipt of a letter from you of the 6th inst. enclosing an address from a number of my parishioners; and I lose no time in returning through you an answer to the same.

No one can be more sensible than myself "that quarrels and dissentions between clergymen and their people are fraught with serious evils," and no one can be more desirous "to prevent so awful a calamity." I also fully agree with you in sentiment "that for a clergyman to do good, promote the happiness and welfare of his parish, he must have the love, goodwill, and affection of his people, and thereby cause a punctual attendance on public worship." But with regard to "*the principal object* which you profess to have in view *at this time*," you must give me leave to say, that I never can nor never shall pledge myself to exchange pulpits with any man or body of

men whatever; and that I never did, from any observations previous to my being settled as your minister, give you any just claim to expect it. At the same time you may rest assured that, in my exchanges, as in every part of ministerial duty, it will be my endeavor as it always has been, to conciliate the affections and to promote the peace and happiness, but especially the spiritual welfare of the people committed to my charge. And now Gentlemen of the Committee, I beg you to accept my thanks for your friendly and polite letter enclosing the address. Whatever might have been my opinion and feelings concerning several sentiments contained in the address, I am disposed to consider them, "*as an error of judgment* and *not of design*, and as such to receive them."

I remain gentlemen, with sentiments of the utmost friendship and esteem, your affectionate Pastor, JOHN CODMAN.

Thomas Crehore, Benj. Fuller,
Saml. B. Lyon, Stephen Pierce,
Edward W. Baxter. *Committee.*

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## *Anonymous Application to the Assesors of the Second Parish.*

*Gentlemen Assessors of the Second Parish,*

PLEASE to insert the following Articles in the Warrant for the Annual Parish Meeting, viz.

ARTICLE. To know if it is the desire of the Parish, that Mr. Codman should exchange with the ministers who compose the Boston association, more especially those they heard when under the Rev. Mr. Harris's charge, and those who composed the Council at the Rev. Mr. Codman's ordination.

ART. To know if the Society will exchange the Psalm Books now in use, and use Dr. Belknap's in their stead.

ART. To know if the Society are willing the Meeting-house shall be opened for private Lectures.

*Dorchester, March 17th*, 1810.

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## *Assessors' Reply.*

Dorchester, March 26th, 1810.

THE assessors above mentioned, viewing with the deepest concern and regret, the increasing dissentions in the parish, so

lately cemented by a happy and honorable union, decline the insertion of the above articles upon their own responsibility, fearing they may increase the difficulties which have already grown inveterate, and threaten the Society with calamity and decline.

If those who wish to have the articles inserted, will add their names as the law provides, they will receive the most respectful attention.

*Copy signed,* STEPHEN BADLAM, JOHN CAPEN, jr.
JOSEPH CLAP, jr.
*Assessors of the Second Parish in Dorchester.*

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*Gentlemen assessors of the Second Parish,*

WHEREAS the undersigned, being qualified Voters in said Parish, and being desirous to have the annexed Articles brought before the Parish, that they may be legally acted upon, therefore request you to insert the same in the Warrant for the annual April meeting.

BENJ. FULLER, THOMAS CREHORE.
EDW. W. BAXTER, BENJ. PIERCE,
SAML. RICHARDS, STEPHEN PIERCE,
JAMES BLACKMAN, ISAAC N. FIELD,
EDMUND TILESTON, SAML. B. LYON,
LEWIS LEACH.

*Dorchester, April* 2, 1810.

ART. To know if it is the desire of the Parish, that Mr. Codman should exchange with the ministers who compose the Boston association, more especially those they heard when under the Rev. Mr. Harris's charge, and those who composed the Council at the Rev. Mr. Codman's ordination.

ART. To know if the Society will exchange the Psalm Books now in use, and use Dr. Belknap's in their stead.

ART. To know if the Society are willing the Meeting-house shall be opened for private Lectures.

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## *Proceedings at the Parish Meeting.*

AT a meeting of the Second Parish in Dorchester on Thursday the 19th day of April, Anno Domini 1810.

*Mr. Samuel Withington, Moderator.*

Voted 14th. Motioned to agree to the 7th article as inserted in the Warrant respecting the Rev. Mr. Codman's exchanging with the Boston association, &c. the house divided on this question—for the motion *thirty-four;* against it *fifty-two.*

15th. That the eighth article in the warrant be dismissed.

16th. That the Meeting-house as it respects Lectures in future be under the control of the Rev. Mr. Codman as usual.

Attest THOMAS TILESTON, *Clerk.*

*April 20th*, 1810.

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## *Advertisement in the Columbian Centinel, Aug.* 1810.

☞38 PEWS FOR SALE.

For sale 38 Pews in the Rev. Mr. Codman's Meeting-house in Dorchester, comprising the following Numbers, *viz.* 2, 4, 9, 16, 17, 18, 21, 23, 30, 31, 32, 40, 43, 44, 45, 46, 48, 52, 54, 61, 64, 72, 73, 74, 78, 80, 81, 84, 85, 86, 91, 98, 100, 103, 104, 107, 108, 115.

*Also for Sale*, Sheds No. 2, 3, and 8. A rare chance now offers for purchasing the aforesaid Pews, some of which are the best in the Meeting-house, and were the highest apprized, and will now be sold very low. Any person disposed to purchase will please to call on Mr. M'Intosh, Sexton to said House, who will show the Pews and Sheds, and refer them to the owners for the price.

Note. Number of the Pews and Sheds, and Names of the Owners.

| No. | | No. | | No. | |
|---|---|---|---|---|---|
| *2 | Benjamin Pierce, | 45 | Joseph Arnold, | 85 | Lemuel Shepherd, |
| *4 | Benjamin Fuller, | 46 | J. Delano and E. Haynes, | 86 | Edward Holden, |
| *9 | Edmund Baker, | | | †91 | Eben. Wales the 3d Gallery. |
| *16 | Stephen Pierce, | 48 | John Bussey, | 98 | Saml. Richards, |
| *17 | Thomas Crehore, | †52 | James Everett, | 100 | Joseph Arnold, |
| †18 | Edward Holden, | *54 | Harry Smith, | *103 | Isaac N. Field, |
| 21 | Lewis Leach, | 61 | Eben. Trescott, | 104 | Saml. Richards, |
| *23 | Saml. Richards, | 64 | Henry K. Bailey, | 107 | John Nightingale, |
| 30 | Henry Gardner, | †72 | Tho. T. Robinson, | 108 | Thomas Crehore, |
| †31 | Edward Robinson, | 73 | R. P. Tolman, | 115 | Thomas Crehore, |
| 32 | Saml. Richards, | 74 | Richard Hall, | | Sheds. |
| 40 | John Hawes, | 78 | Joseph Foster, | 2 | Saml. Richards, |
| 43 | Jacob Foster & D. Withington, | 80 | Edmund Baker, | 3 | Thomas Crehore, |
| | | 81 | Edmund Baker, | 8 | Edmund Baker. |
| 44 | Euclid Tileston, | 84 | Isaac Withington, | | |

*Persons who afterwards applied for a Parish meeting, on the ground of the above advertisement.

†Not members of the Parish.

## *Application for a Parish Meeting.*

*To Stephen Badlam, Esq. Mr. John Capen, jr. and Dea. Joseph Clap, Assessors of the Second Parish in Dorchester.*

GENT. The alarming situation into which our Parish is brought, by the unprecedented and surprising conduct of the Rev. Mr. Codman, particularly in selecting gentlemen to preach in his pulpit by way of exchange, is to us a matter of deep regret; and we are apprehensive that unless the Parish immediately take measures to change this mode of procedure, that inevitable ruin must soon follow. You are not insensible, gentlemen of the commotions which have taken place in our Parish for a considerable time past. *Thirty-eight Pews and three Sheds have been advertized for sale*, and new difficulties are still arising.

We the undersigned, therefore request you to call a Parish Meeting as early in October current, as may be convenient, to take into serious consideration the existing difficulties between the Rev. Mr. Codman and said second Parish; also to insert the following Articles in the Warrant for said Meeting, viz.

1st. To choose a Moderator to regulate the meeting.

2d. To know what measures the Parish will take respecting the exchanges made by the Rev. Mr. Codman, to the exclusion of the Rev. Gentlemen who compose the Boston association, of which he is a member. Also to raise money for any particular purposes if necessary; and to act generally on all matters and things that concern said second Parish, or any of its members, and the Rev. Mr. Codman.

We subscribe ourselves, gentlemen with sentiments of respect, your humble servants.

| | |
|---|---|
| BENJ. PIERCE, | THOMAS CREHORE, |
| BENJ. FULLER, | EDMUND BAKER, |
| STEPHEN PIERCE, | HARRY SMITH, |
| S. WITHINGTON, jr. | ISAAC N. FIELD, |
| SAML. RICHARDS, | HENRY COX. |

*Dorchester, Sept. 25th*, 1810.

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## *Proceedings at the Parish Meeting.*

AT a meeting of the Second Parish in Dorchester, on Monday the 8th day of October, Anno Domini 1810.

*General Stephen Badlam, Moderator.*

Voted, That the Rev. Mr. Codman be requested to exchange with the ministers who compose the Boston association of which he is a member, and that Stephen Badlam, Esq. Messrs. Benj. Pierce, Samuel Withington, Thomas Tileston, John Capen, jr. Deacon Clap, Deacon Withington, Thomas Crehore, Benjamin Fuller, Edmund Baker, Isaac Withington, Edmund Tileston, and Ebenezer Trescott, be a Committee to wait on him for the purpose of obtaining (if possible) a definite answer, whether he will, or will not comply with our sincere wishes in the above request. *A true Copy,*

Attest THOMAS TILESTON, *Parish Clerk.*

Rev. John Codman.

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## *Report of the Committee.*

THE Committee appointed by the Second Parish in Dorchester on the 8th day of October current, to wait on the Rev. Mr. Codman, and obtain (if possible) a definite answer whether he would or would not exchange with the Rev. Gentlemen composing the Boston association, have attended that service, and have received the following answer: "That he cannot pledge himself to exchange with any man, or any body of men whatever." In behalf of the Committee,

THOMAS TILESTON, *Chairman.*

*Dorchester, Oct.* 15, 1810.

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## *Proceedings at the adjourned Meeting.*

AT a Meeting of the Second Parish in Dorchester, October 22d continued by adjournment from the 8th day of said October Anno Domini 1810.

*General Stephen Badlam, Moderator.*

On motion to accept the report of the committee, chosen at the last meeting to wait on the Rev. Mr. Codman, and obtain (if possible) a definite answer, whether he would or would not comply with the sincere wishes of the parish, in their request—was decided by written Nays and Yeas. Yeas 31—Nays 41.

Voted, That the Parish regret the Rev. Mr. Codman's not complying with their request, by giving them a decided answer

in the affirmative, which would in their opinion have restored their former peace and harmony: That they most ardently wish to be on terms of amity and friendship with the Rev. Gentlemen composing the Boston association, and the churches immediately under their care. But, if the Rev. Mr. Codman's principles are such that he cannot comply with our request, which we conceive all important to our future peace and prosperity, *that the connexion between him and us become extinct.*—The Yeas and Nays being taken on the above question, there were Yeas 40—Nays 35.

Voted, That a committee be chosen to write to the ministers in the several towns, with whom the Rev. Mr. Codman has been in the habit of exchanging, requesting them *not to preach in his pulpit any more*, until the difficulties which now seriously threaten the parish with destruction, are removed.

N. B. The Yeas and Nays on the above were as follows: Yeas 34—Nays 9. And Thomas Tileston, Thomas Crehore, and Benjamin Pierce were chosen a committee for the above purpose. On motion to reconsider the last vote, the question was divided by written Yeas and Nays. Nays 39—Yeas 33.

Copy. Attest THOMAS TILESTON, *Parish Clerk.*

*Dorchester, Oct.* 23*d*, 1810.

Rev. Mr. Codman.

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## *Letter to several Ministers.*

The following Circular Letter enclosing the vote of the Parish, was accordingly written and transmitted to Rev. William Greenough, Rev. Jonathan Homer, Rev. Jedidiah Morse, D.D. Rev. E. D. Griffin, D. D. Rev. Jonathan Strong, Rev. Joshua Bates, Rev. Samuel Gile, Rev. Joshua Huntington.

REV. SIR, The singular mode pursued by the Rev. Mr. Codman in respect to the exchanges he has made, has been a matter of serious regret with almost every member of his parish. Why he should select gentlemen from several associations, with whom he is not connected, to preach in his pulpit, to the almost total exclusion of the gentlemen who compose the association of which he is a member, and of whom the council that ordained him were principally composed is to us so novel, that we confess we are unable to account for it.

The people of Dorchester from time immemorial, have been in the habit of hearing (in turn) the members of the Boston association; and it will be a very difficult matter to persuade the second parish to relinquish that right. We therefore presume Rev. Sir, that you will comply with the above vote, and not take any step to convulse a parish already shaken to its centre.

We subscribe ourselves, Rev. Sir, with sentiments of respect, your humble servants.

*Copy signed,* THO. TILESTON, THO. CREHORE.
BENJ. PIERCE. *Committee.*

*Dorchester, Nov. 7th,* 1810.

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## *Address to the Rev. Mr. Codman from several Gentlemen in his Parish.*

Dorchester, Oct. 23, 1810.

*To the Rev. Mr. John Codman.*

DEAR SIR, The proceedings of a majority of the second parish in Dorchester, at a late parish meeting, the subscribers consider unprecedented, and not calculated to settle the controversy which occasioned the meeting, or produce any legal or salutary effect; and regret extremely that occasions so soon occur for the exercise of patience, forbearance, and condescension; and that a root of bitterness has sprung up to trouble us in the early period of your ministry. Animosity and party spirit degrades the character and vitiates the morals of a people, and prostitutes the most permanent institutions, which are formed to promote that religion which improves our natures, corrects our errors, regulates our lives, and fits us for a more important and glorious state of existence; and we feel deeply concerned for the honor, peace, and safety of our religious society, so lately formed and bound together by the ties of friendship, and the contract almost unanimously made with you to be our pastor. But we hope the things which belong to our peace, will not be hid from our eyes; and that a spirit of conciliation will be restored; and that we may again know how good and pleasant it is for brethren to live together in unity; though there may be a diversity of opinions respecting the measures which are best calculated to promote so desirable an object. If schisms and contentions now succeed to the peace and harmony which has prevailed, and are not

speedily checked, many years may roll away before the cloud which hangs over our heads shall be dissipated, and many of us may spend the remainder of our days in contention with our neighbors, relations, and most intimate connexions, and descend to the grave unlamented, and mingle with the dust of our opponents. Nearly all your parishioners appear satisfied with your performances, and acknowledge you have conformed to the doctrines and principles held out to us in your communication, previous to your ordination; and the foundation of the difficulties professedly is, your declining to exchange ministerial labors with the association of ministers to which you belong. And you know by the frequent applications and individual requests of many of the subscribers, that we should be very happy to see all gratified in that respect, as far as circumstances and a difference of theological sentiments would permit. But, the right being vested in you by the custom of ages, to decide in respect to exchanges, and as many difficulties may exist which are unknown, or not understood by us, and are not under your control, but depend in a great degree on the opinion and convenience of other ministers and their people, such gratifications cannot be demanded as our right without an invasion of the right of others, which we hope our brethren in the majority will take into their serious consideration, and will see that their reasonable request, as it is termed, by their subsequent proceedings has grown up into a most positive demand; and, as we have all the same interest to promote, and reconciliation is very desirable, we hope that we shall not, on either side, be governed by our feelings, but by our judgment,—not by our prejudices, but by our reason, and that we may not be influenced by the calumny, threats, or fear of man, but by a regard for justice, and by the love of God and our neighbor.

Your happiness and success in the work of the ministry, is materially affected and embarked with us in the result of these unhappy disputes, and we cannot doubt but you will cooperate with us in all proper measures for removing them; and we devoutly look to the Father of Lights and God of all grace, for wisdom to direct us, and so to dispose of all events, that we may be effectually secured from the evils which threaten us, and to build us up in the true faith and hope of the gospel, and to give us an inheritance among those who are sanctified, through the merits of our glorious Redeemer.

*Signed by* BENJ. HICHBORN, SAML. WITHINGTON, JOSEPH CLAP, *and Seventy others.*

## *Address to Rev. Mr. Codman from several Ladies in his Parish.*

Dorchester, Oct. 26, 1810.

*Rev. John Codman,*

Beloved Pastor, We, the female part of your congregation, viewing with deep concern the dissentions and animosities that have arisen among the people of your charge, do with diffidence address you at this critical moment. Although it is not our province to take an active and effective part in this melancholy contest, and likewise considering ourselves rightly styled "the weaker vessels:" yet we would gladly offer you our feeble consolation and support.

We, beloved Sir, when you were settled as our pastor, echoed the voice of joy that proceeded from our husbands, fathers, brothers, and friends; and although we could not become public advocates for your settlement, the eye of approbation disclosed the happiness of the heart. The power of sympathy has never been denied us; the virtue of sincerity we hope is not withheld. With affectionate sympathy and Christian sincerity, we beseech you to bear up against the host of troubles that beset you, and like a good soldier of Christ, having on the whole armor of the gospel, we hope you will fight manfully, and come off conqueror, and more than conqueror, in this important conflict.

You have this consolation and our hearts gratefully bear witness to the truth,—that your preaching has not been in vain, but, that by a blessing attending your faithful and affectionate administration of the word, many of us have been awakened, comforted, animated, and strengthened.

Go on, beloved Sir, receive our most ardent prayers and best wishes for your peace and usefulness in this part of Zion; and may it please the great Master of the vineyard to grant, that we may be additional seals of your ministry, and crowns of rejoicing at the great day of account.

With religious sentiments of attachment and respect we subscribe ourselves, your friends and parishioners.

*Signed by* Hannah Hichborn, Lucy Withington, Abigail Clap, *and One Hundred and Seventy-eight others.*

## *Rev. Mr. Codman's Answer to the Addresses.*

**Extracts from a Sermon preached on the Anniversary of Mr. Codman's Ordination. *Dec. 7, 1810.***

"I TAKE this public opportunity to return my most sincere and unfeigned thanks to those members of my congregation, who have recently addressed me on the unhappy state of the Parish.

In answer to the address signed by seventy-three of my parishioners, "disapproving of the late proceedings as unprecedented, and not calculated to settle the controversy," allow me to say, that I feel gratified by their assurances of support in this trying crisis, and that I feel "my happiness and usefulness materially affected and embarked with them in the result of these unhappy disputes," and that I shall do all in my power "to co-operate with them in all proper measures for removing them." I unite with them "in devoutly looking to the Father of lights and God of grace, for wisdom to direct us, and so to dispose of all events, that we may be effectually secured from the evils which threaten us; and to build us up in the true faith and hope of the gospel; and to give us an inheritance among those who are sanctified through the merits of our glorious Redeemer."

To the female part of my congregation, who have taken such a deep and lively interest in the distressing trials to which I have been called, allow me to return my most grateful acknowledgments for their affectionate and animated address.

"Although it is not your province to take an active and effective part in this melancholy contest," your approbation and regard is a great support to your minister under all his trials.

I thank you for your sympathy in my afflictions, and for your prayers that "I may bear up under the host of troubles that beset me, and like a good soldier of Christ may fight manfully, and come off conqueror, and more than conqueror in this important conflict."

I desire to praise God if my ministry has been in any degree blessed to you. I thank you for your prayers that I may be useful in this part of Zion, and may God grant that you may be "the seals of my ministry, and crowns of rejoicing in the great day of account."

# *PETITION*

*To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled:*

The Petition of the Subscribers, Inhabitants of the Towns of Dorchester and Roxbury, Humbly sheweth, That when the second parish in Dorchester was incorporated, such persons only as signified their desire in writing to join the same within one year were permitted, and as there was no minister of the gospel settled within that time, the subscribers who belong to said Dorchester omitted so to do, though most of them live near to the Meeting-house in said second parish, in which likewise they can be accommodated with pews and seats, and at which place they generally attend public worship, but are now precluded from so doing, unless they have the sanction of the legislature; which sanction your petitioners hope to obtain; otherwise they will be deprived in some degree of the privileges so wisely secured by the constitution of the commonwealth. And as some of the members in each parish in said Dorchester, have a desire to change their relations and become members of the other parish in said town, and can be accommodated without any inconvenience to each other, by the legislature's giving liberty to the inhabitants in each parish to change their relations, and connect themselves with the other, under proper regulations and restrictions at their election;

Your petitioners therefore pray, that provision may be made by law for a general accommodation in that respect in future, if the legislature should think proper; or, that the subscribers who belong to the first parish in Dorchester with their families and estates may be connected with the second parish in said town; and those of your petitioners who belong to the town of Roxbury, as they live near the Meeting-house in said second parish in Dorchester, and attend public worship therein; therefore they pray, that they with their families and estates may be set off from the parishes to which they belong in Roxbury and be annexed to the south parish in Dorchester.

| | |
|---|---|
| Joseph W. Withington, | Edward Foster, |
| John Tolman, | Stephen Tolman, |
| William Vose, | Thomas Leeds, |
| Samuel Tolman, | John Lemist, |
| James Clap, | Ebenezer Dorr, |
| Phinehas Tolman, | Josiah Foster. |

*Dorchester, Jan. 19th,* 1811.

COMMONWEALTH OF MASSACHUSETTS,

*In Senate. Feb. 8th*, 1811.

On the Petition aforesaid, Ordered, that the Petitioners cause an attested Copy of their Petition, and the names of the Petitioners with this Order thereon, to be served on the Clerks of the first and second Parishes in Dorchester, and the town Clerk of Roxbury, thirty days, at least, before the second Wednesday of the first session of the next General Court, that all persons interested may then appear, and shew cause (if any they have) why the prayer of said Petition should not be granted.

Sent down for concurrence.

H. G. OTIS, *President.*

*Feb. 9th*, 1811.

In the House of Representatives, read and concurred,

JOSEPH STORY, *Speaker.*

A true Copy. *Attest*, N. COFFIN, *Clerk of the Senate.*

The first parish in Dorchester chose a committee of three to oppose the preceding petition, who appeared before the committee of the General Court, but the law, passed at the same session of the General Court, respecting public worship and religious freedom, was supposed to supersede the necessity of granting the prayer of the petition, and it was therefore referred to the next session of the General Court, by consent of the petitioners.

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## *Advertisement in the Centinel and Chronicle.*

## *Dec.* 1, 1810.

☞SIXTY NINE PEWS FOR SALE.

FOR Sale in the Rev. Mr. Codman's meeting house, in Dorchester, Sixty nine Pews, together with all the right, title, and interest the proprietors of the above pews have in the Rev. Mr. Codman.

*N. B.* If the above are not sold at private sale, they will be exposed at public auction. Inquire of *Mr. Mc Intosh*, the Sexton.

## *Advertisement in the Chronicle.*

A CORRESPONDENT hopes for the honor of our country, that the advertisement offering for sale a number of pews in one of the meeting houses in Dorchester, will not be repeated, unless it is stripped of its indecent and illiberal reflections on the character of the Rev. Mr. Codman. Although the writer of this, has neither a personal acquaintance with the Reverend gentleman, nor subscribes to his religious tenets; yet he maintains that he is justly esteemed by the virtuous and good, for the purity and the sincerity of his life and conversation; and that expressions similar to those held up in the advertisement alluded to, have a tendency to prostrate all religion, and to introduce levity and anarchy in our churches. A. MAYHEWITE.

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## *Rev. Mr. Bates's Letter, in answer to a Letter from the Parish Committee.*

Dedham, Dec 11, 1810.

*To Messrs. Thomas Tileston, and Benjamin Pierce, Committee of the second parish in Dorchester.*

GENTLEMEN, I take the first opportunity to answer a letter, which this morning came to hand; in which you, as a committee of the second parish in Dorchester, communicate a vote of said parish, and apply it to me. As you have become voluntary agents in this business, you will suffer me through you to make the following reply; requesting you to embrace the earliest suitable occasion to communicate it.

*To the Second Parish in Dorchester.*

MEN AND BRETHREN, I this morning received a letter from Messrs. Thomas Tileston, and Benjamin Pierce, as your committee, containing a copy of a vote, purporting to have been passed by you in a parish meeting, October 22d, 1810, relative to ministers, with whom the Rev. Mr. Codman had been in the habit of exchanging, with an additional request from the committee, that I would in future govern myself according to said vote. If you designed this vote to be applied to me, or gave your committee direction thus to apply it, you will permit me, by way of reply, to say in the spirit of meekness, that I have a right to complain of this unchristian and uncivil treatment. I

feel myself injured and aggrieved by this singular vote, communicated in this singular manner. What have I said or done, to deserve this public denunciation; or rather to provoke this unkind censure? For which of my evil deeds am I accused by you? Have I preached to you false doctrine? Have I been among you in an irregular, and improper manner, contrary to the order of the Gospel, and the regulations of the congregational churches? Have I crept into your houses, to foment divisions and lead you astray? Have I at the call of those, who have itching ears, preached in your school houses or taverns? Have I without the consent of your minister performed any ministerial act within the limits of your parish, to gratify mal-contents, and encourage a spirit of disorganization? Have I in my ministerial conduct towards you in any respect violated the precepts of the Gospel, the rules of our Church platform, or the votes and regulations of the Massachusetts convention of congregational ministers?

While you were destitute of a minister, I preached a few times in your meeting house on exchange with candidates, whom you employed; and once by particular request and with some inconvenience to myself I administered there the ordinance of the Lord's Supper.

With Mr. Codman, since his ordination, I have exchanged, I believe, three times. I have preached for him and by his request two or three lectures; this as far as my memory serves me (for I do not think it necessary to search my diary for numbers and dates) is a correct history of my official intercourse with you. Why then am I thus censured and proscribed by you? Let me repeat the question, and let me address it to your consciences; What have I said or done to deserve this public censure from you?

I certainly have a right to call upon you for an answer to this inquiry. I have a right to call upon you, and do hereby call upon you, and solemnly urge you by every principle of justice, and even common civility, either to reconsider the vote, which by your committee you have applied to me, or to substantiate the implied charge against my ministerial character.

However, be it known unto you this day, whatever course you may choose to pursue, that I cannot conscientiously, and shall not voluntarily submit to your unauthorized and unexampled command. Our commission as ministers of Jesus Christ, requires us to "preach the Gospel to every creature." To de-

clare wherever and whenever we have opportunity, what we have seen and learned of the kingdom of heaven, whether men will hear or whether they will forbear. Now "whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Such is the state of my health, that I may not be able to exchange pulpits this winter, perhaps never. But I could not receive your censorious letter in silence; I could not neglect to bear testimony against such irregular and unprecedented proceedings in a Christian land.

I have yet to subjoin the particular reasons, all of which are virtually included in the *one* stated above, why I cannot comply with your request. *First* then, I cannot comply with it, because such compliance would sanction irregular proceedings. Parishes in our country are legal, not ecclesiastical, divisions. The vote of a parish therefore can avail nothing in ecclesiastical matters. This is indeed a regulation of the very first importance, since from such a vote we can never learn, who made the request contained in it. They may be *men of sober lives and conversation;* they may be *professors of religion;* they may be *real, experimental Christians.* Or they may be *men of intemperate lives, and profane conversation; men devoted to vain amusements and worldly pleasures; unprincipled scoffers, thoughtless universalists,* or even *open infidels.* What confidence, therefore, can be placed in the votes of parishes; which may be, and probably for the most part are composed of all these classes of men? With regard to the second parish in Dorchester, I can sincerely say, that I believe that there are in it many real Christians. I am personally acquainted with several, who afford abundant evidence for such belief. But whether any of these, or any, who have even made a Christian profession, were concerned in the passage of the vote, communicated, the vote does not prove, nor do I know.

This vote, therefore, can by no means be considered, as an ecclesiastical act, or a rule for ministerial conduct; nor can it be regarded by a congregational minister without sanctioning irregularity.

*Secondly*, I cannot comply with your request; because such a compliance would be taking a part in your parochial controversy. It is well known that there are divisions among you. If, therefore, at the request of one party I should in future refuse, to exchange with your minister, would not the other party say,

and with truth, that, by this change of conduct, I had condemned them without a hearing? This leads me to observe,

*Thirdly*, That I cannot comply with your request, because I should thus publicly denounce a brother in the ministry; a brother, whom I love and esteem, as a faithful minister of Jesus Christ. By thus declaring my esteem for Mr. Codman, I do not mean to interfere in your controversy with him: nor express an opinion on the policy or impolicy of his mode of exchanging. But, till he is judged and condemned by some regular ecclesiastical council, by the Church with which he is connected, or some other proper tribunal, till he is thus regularly judged and condemned either of *error in doctrine*, or *immorality in practice*, of "*bringing in damnable heresies*," or "*holding the truth in unrighteousness*," and, while I have reason to believe, on the contrary, that he is *a faithful minister* I cannot, by a voluntary compliance with your request, publicly denounce him.

*Finally*, I cannot comply with your request; because I do not believe, that such a compliance would have the least tendency to promote your lasting peace and happiness.

Nor do I apprehend that a steady course in the plain path of my duty will increase your difficulties, or (to use the language of your committee,) "convulse a Parish already shaken to its centre." For these reasons I cannot comply with your request. It is therefore my determination, by permission of Providence, to continue my usual friendly intercourse with your minister, to exchange with him when mutual convenience requires, and to conduct towards him in all respects, as I should have done, if this irregular interdiction had never been made.

Although this letter is addressed to the second parish in Dorchester, justice requires me to add, that I do not consider the great body of the people in that parish concerned in the personal injury, which I have received, and of which I here complain. I do not believe, that half those, who in the hurry of a confused meeting, were influenced to give their vote in favor of this measure, really considered the purport of the vote, or intended personal abuse. I will even hope, that the individual or individuals, who previously prepared the vote, have before this time received a reproof from their own consciences, and that they are now ready to acknowledge their fault.

*Men and Brethren*, Permit me in the close of this long epistle, to wish you peace and prosperity; and be assured, that I shall do every thing in my power to promote your *real* peace and *spiritual* prosperity.

With this solemn assurance I subscribe myself your humble servant, and the servant of all men for Jesus's sake.

JOSHUA BATES.

*Messrs. Thomas Tileston, and Benjamin Pierce,*
To be communicated.

*P. S.* There is another reason, which did not occur to my mind, when writing the above, against complying with your request; that is, that I should thus cruelly deprive the people of my particular charge of the occasional labors of Mr. Codman, whose preaching with us has been peculiarly pleasing, and I hope profitable.

N. B. The above letter was never communicated to the Parish.

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## *Rev. Dr. Morse's Letter in answer to a Letter from the Parish Committee.*

Charlestown, April 12th, 1811.

*Messrs. Thomas Tileston, Thomas Crehore, and Benjamin Pierce,*
*Committee of the second Parish in Dorchester,*

GENTLEMEN, I received shortly after date your official letter of the 7th of November last, to which was prefixed an attested copy of a vote of the second Parish in Dorchester, passed on the 22d of October preceding. By this vote it appears, that you, gentlemen, were chosen a committee "to write to the ministers in the several towns, with whom the Rev. Mr. Codman has been in the habit of exchanging, requesting them not to preach in his pulpit any more, until the difficulties, which now seriously threaten the Parish with destruction, are removed."

This vote, gentlemen, is of so extraordinary and unprecedented a nature, that I have really been at a loss to know how to notice it, or in what manner to conduct in reference to the very singular request which it contains.

These considerations, gentlemen, and not any disregard to the respectable Parish whom you represent, be assured, constitute the sole reason why I have delayed answering your letter to this late period.

When the nature of your request is coolly and deliberately considered, I cannot but think you will at once perceive its impropriety, inconsistency, and direct tendency to excite divisions, and to subvert all ecclesiastical order. There is no charge of offence given to the parish on my part; on the contrary, you profess to entertain "sentiments of respect" for me. There is no pretence that your minister is not in regular and good standing among his brethren, or that there would be any objection in your minds to his exchanging with the ministers of his own association, if he were so disposed. On the contrary, the ground of your complaint against him is, that he does not more freely and frequently make exchanges with them; which implies your belief that he is in good standing among his brethren.

In accordance with the uniform opinion of all christian communities, you recognize in your vote Mr. Codman's *right to the pulpit;* you very properly call it "*his* pulpit;" you will therefore readily perceive that it is an infringement of his acknowledged right to say he shall not do what he pleases with his own!

Besides, since I was a member of the council, who ordained Mr. Codman, and belong also to the same association with him, there is an obvious inconsistency in requesting *me* not to preach in his pulpit, merely because, in his exchanges, he selects members of other associations in preference to those of his own. If, as it seems, it would be most agreeable to you for your minister to exchange with the ministers of his own association in preference to those of others, one would naturally suppose, that, so far as he should introduce members of *his own association* into his pulpit, his conduct would meet your approbation.

It would seem reasonable to expect, that if a man should do a part of his duty, though he might not, in our opinion, do the whole, he should be approved in that part which he does fulfil; at least he has a right to expect not to be obstructed in doing that part which he is willing to perform.

As it is not my practice to make exchanges at a distance, in the winter, (and I have made but one, with Dr. Holmes, since I received your letter) I have had no occasion, were I so disposed, to contravene your wishes in respect to preaching in Mr. Codman's pulpit. It would therefore be incorrect in you, gentlemen, to infer from this circumstance of delay, that the right of Mr. Codman to invite whom he pleases "into *his* pulpit," is yielded to his parish. Nothing of this kind is intended either by Mr.

Codman or myself. In conformity to the usages of the churches, from time immemorial, he maintains the right of inviting whom he pleases into *his* pulpit, and those whom he may invite of accepting or declining his invitation. All things, however, which are *lawful*, are not *expedient*. We may easily conceive of a state of things, in which it might be prudent to *suspend* the exercise of a right for a season, when an attempt to exercise it, might, through *unreasonable opposition*, hazard the peace of a society, the sacredness of religious worship, and occasion a profanation of the Sabbath. I would not, Gentlemen, willingly, be even the *innocent* cause of evil; I would in all cases wave the exercise of a right, if by so doing, it would promote the peace and welfare of the Christian Church. It would be unpleasant, however, to *constrain* your pastor and his friends, to whom you have transmitted your vote, to maintain a right, which they may not feel it their duty to relinquish, in a way which may be painful to them and you.

I will hope therefore, Gentlemen, that that portion of the second parish in Dorchester, who have been instrumental, by the vote above recited, in obstructing the exercise of the ministerial rights of their pastor and his friends, *who feel it their duty to give him their cordial support*, will, on cool reflection, reconsider their vote, and thus leave their pastor and his surrounding brethren to the free and peaceable enjoyment of their acknowledged rights.

With very sincere wishes for the peace and prosperity of the parish, you represent, I am, Gentlemen, with sentiments of esteem, your obedient and humble servant,

JEDIDIAH MORSE.

N. B. *The above letter was never communicated to the parish.*

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## *Address to the Rev. Mr. Codman, from several Gentlemen in his Parish.*

Dorchester, April 22d, 1811.

*To the Rev. Mr. John Codman.*

DEAR SIR, On the 22d of October last, some of the subscribers took the liberty to address you, on the painful subject of the dissentions in your parish, and pointed out some of the distressing

consequences of such a state of things; in hopes that those, who fomented these dissentions, would see their evil tendency, and change their measures for those which promote peace; *but our hopes were vain.* Our endeavors to restore tranquillity have been taken for timidity, and opposition took courage and became more violent. We have viewed, with deep concern and regret, (and with sympathy for yourself,) the evils which have sprung up and increased among us, to the disturbance of our peace, and, which we fear, are intended to dissolve the pastoral connexion which subsists between us.

Though some may differ from you respecting the expediency of certain measures which have been adopted, yet, none will pretend that you have neglected your duty, violated your contract, or are unable to fulfil the sacred obligations of your pastoral office, as far as might reasonably be expected. We are free to declare that *we see nothing to justify the origin or continuance of the existing evils.*

As it has been, so it still is, our earnest desire, (and we doubt not it is yours also,) that the divisions may be healed in a way adapted to promote the best interest of our Christian society. But we cannot believe your removal from us would produce this effect; we hope therefore, *you will not think of taking such a step.*

Though others are engaged in spreading contention far and wide, let it be our aim to follow those things which make for peace, and always to be ready to meet our brethren on any reasonable and christian terms of conciliation; and pray for divine Wisdom to direct us.

While we make our fervent supplications to Heaven, for your comfort and direction under all your trials, you will rest assured of our esteem and affection, and of our *determination to support you as our pastor, so long as you continue to sustain your present character as a minister of the gospel, and give no other occasion of complaint than that which is alleged against you by those, who now wish to dissolve the compact, so recently, solemnly, and unanimously made between you and the people of you charge.*

Whatever differences may exist in this imperfect state, let it be our prayer and zealous endeavor, that we be enabled, so to turn them to our spiritual improvement, as that we may all finally be united in the Church of the first-born in heaven.

With true respect and christian regards, we are your friends and humble servants.

*Signed by* BENJ. HITCHBORN, STEPHEN BADLAM, JAMES BAKER, *and fifty-four others.*

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## *Proceedings at a Parish Meeting.*

AT a legal Meeting of the Second Parish in Dorchester, on Monday the 24th day of June, Anno Domini 1811.

*Mr. Samuel Withington, Moderator.*

Whereas a majority of the second Parish of the town of Dorchester, feel aggrieved at some of the conduct and proceedings of their pastor, the Rev. Mr. Codman, and whereas the continuance of controversies and complaints between a people and minister is injurious and disgraceful to the cause of virtue, and the pure and peaceful religion of the gospel, and also destructive to the peace and happiness of civil society. And, whereas in church and parochial, as well as in civil and state affairs and controversies, men and christians ought not to be judges of the justice of their own claims and complaints, but ought at all times, to be willing to submit their cause to the decision of a constitutional and impartial tribunal; therefore,

Voted, that Thomas Tileston, Thomas Crehore, Isaac Withington, Ebenezer Daggett, Edward W. Baxter, Benjamin Fuller, Ebenezer Trescott, Isaac N. Field, and Samuel B. Lyon be a committee to confer with the Rev. Mr. Codman, and request that a separation take place between him and the society, over which he presides; but should he not comply with the request, to propose to him to join in calling a mutual ecclesiastical council, (to be impartially chosen) to hear and determine on all matters of controversy existing between him and said society; and in case of his not acceding to either of the above propositions, then, the committee are directed to proceed immediately to the choice of an exparte council, and prepare and lay before the same such articles of charge, or cause of complaint, as in their opinion may be thought expedient. *A true Copy.*

*Attest*, THOMAS TILESTON, *Parish Clerk.*

*Dorchester, June 26th*, 1811.

## *Letter from Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, June 26, 1811.

Rev. Sir, I herewith enclose you a copy of the vote passed at the parish meeting on the 24th instant, on the unhappy differences existing between them and their pastor. As it is important both to minister and people that a speedy settlement should be made of all matters in dispute, and which have for a long time agitated the parish; I must therefore request you Sir, (in behalf of the committee chosen for the purpose,) as soon as you have given the subject due consideration, to inform us at what place and when you will meet us, and enter on a discussion of this very important subject. I subscribe myself. Rev. Sir, with due respect yours, &c. Thomas Tileston, *Chair. Com.*

Rev. Mr. Codman.

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## *Proceedings at a Meeting of the Rev. Mr. Codman's Friends.*

At a meeting of a number of the friends of Mr. Codman, on the evening of the 27th instant,

Voted, To choose a Moderator to regulate the meeting.

*Benjamin Parsons, Esq. was chosen.*

2d. Voted, To choose a Clerk. *Samuel Topliff* was chosen.

3d. Voted, To request the Rev. Mr. Codman *not to accede to the first request voted at a late parish meeting.*

4th. Voted, To choose a committee of nine persons to communicate to the Rev. Mr. Codman the sense of this meeting, and to render him all the assistance, by way of advice or otherwise, he may want, in what has already taken place, or may take place between him and any part of his parish, and to be considered, through the whole business, as acting for, and representing all his friends in his parish, and doing, in all matters that may concern them jointly, as they, in their discretion, may think proper.

The following gentlemen were chosen on this committee, viz. General Stephen Badlam, Benjamin Hitchborn, Esq. Dea. Ebenezer Withington, Dea. Joseph Clap, Mr. John Capen, jr. Mr. Joseph Clap, Capt. Lemuel Foster, Dr. James Baker, Mr. Samuel Topliff. *A true Copy of the Proceedings.*

*Attest,* Saml. Topliff, *Clerk of the Meeting.*

Voted in committee, That the Clerk communicate the above Votes to the Rev. Mr. Codman, in behalf of the committee.

*Dorchester, June 28th,* 1811.

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## *Letter from Rev. Mr. Codman to Tho. Tileston, Esq.*

Dorchester, June 28th, 1811.

Dear Sir, Having been absent from home several days, I did not receive your note, enclosing a copy of the votes passed at a late parish meeting, until late this evening.

I need not assure you, the committee, or the parish, that I sincerely lament the unhappy disputes and divisions which exist in our religious society, and that I am ready to do every thing in my power, consistent with the dictates of my conscience, to procure a speedy and amicable settlement, and to restore peace and tranquillity.

I shall not be able to attend to this subject until the latter part of next week, or the week after, as my time will be occupied, in the beginning of the week, by two or three public services, to which I must necessarily attend. Any time, after the 4th of July, I shall be ready to receive any communications the committee may think proper to make. As I perceive, by the votes of the parish, the committee are authorized to make several specific propositions to me, it is my wish that they may be made *in writing*, and, that this mode may be observed in all the communications between the committee and myself, on a subject so important both to minister and people.

I am, Sir, with due respect, your friend and pastor,

*Copy.* John Codman.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, July 8th, 1811.

Rev. Sir, Your note of the 28th of June ult. has been duly received, by which it appears to be your wish that all communications between yourself and the parish committee upon the interesting subject in dispute, should be made in writing.

The committee would have no objection in proceeding agreeably to your wish, were they not apprehensive that it would be attended with great difficulty on their part, and also lead to a procrastination of the adjustment of existing difficulties, which the parish and their committee so ardently wish may be brought to a speedy issue.

We are therefore of opinion Rev. Sir, that a personal interview will be preferable to the mode you suggest, as a better explanation can be had of the several points in dispute, than can be made in writing.

We therefore hope you will cheerfully join us in conducting this business as we propose, and inform us when and where it will be most agreeable for you to meet us. I am, Rev. Sir, in behalf of the committee, yours respectfully.

THOMAS TILESTON, *Chairman.*

Rev. Mr. Codman.

*Copy.*

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## *Rev. Mr. Codman to Thomas Tileston, Esq.*

Dorchester, July 9th, 1811.

DEAR SIR, I received your note of yesterday, and am sorry to find that any difference of opinion should exist between the committee and myself relative to the mode of communication.

It surely cannot be considered an unreasonable request on my part, that business of such vast importance to my personal feelings and future happiness, should be transacted in writing. I must therefore repeat my desire, that this method of communication, as far as is practicable, may be adopted between the committee and myself. At the same time I beg leave to assure you and the committee, that I will endeavor, by a prompt attention to their communications, to save them as much time and trouble as possible. I am, Sir, with due respect, your friend and pastor,

*Copy.* JOHN CODMAN.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, July 10th, 1811.

REV. SIR, Your note of yesterday, I received this morning. My business is such this day, that I cannot attend on seeing the

committee. But Sir, as soon as they can be convened, I will inform you of their result. I am, Rev. Sir, yours, &c.

THOMAS TILESTON.

Rev. Mr. John Codman.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, July 12th, 1811.

REV. SIR, I sent you a note on the 10th instant, acknowledging the receipt of yours the day before, in which I informed you that I would convene the committee as early as possible, and let you know their result.

They accordingly met last evening, and as you appear to be so desirous, that the communications between yourself and the committee, should be made in writing as far as practicable, have requested me to inform you, Sir, that they so far agree to your request, as to commence the negociation in that way; and are willing so to continue, unless circumstances (in their opinion) render it necessary to adopt the mode which they have repeatedly suggested to you.

You are therefore, Rev. Sir, requested to answer the first section of the vote, passed at the parish meeting, June 24th, 1811, now in your possession. I am, Rev. Sir, in behalf of the committee, yours respectfully THOMAS TILESTON.

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## *Rev. Mr. Codman to Thomas Tileston, Esq.*

Dorchester, July 15th, 1811.

DEAR SIR, Your note of the 12th instant, politely agreeing that the communication should be in writing, and requesting an answer to the first section of the vote passed at the parish meeting, June 24th, 1811, was received on Friday afternoon, but owing to my necessary preparations for the Sabbath, I have not been able to return an answer, till this morning.

Presuming that you mean to request that a separation may take place between me and the people over whom I was ordain-

ed, I shall take the subject into the most serious consideration, and devoutly seek Divine aid and direction, being fully sensible that "the continuance of complaints of a people against their minister, is injurious and disgraceful to the cause of virtue, and the pure and peaceful religion of the gospel; and also destructive to the peace and happiness of civil society."

Anxious *to prevent future difficulties*, and particularly *those very difficulties* which have unhappily arisen, I gave the church and society a full and particular statement of my views and belief respecting the doctrines of the gospel, previous to my acceptance of their call to be their minister;* and the answer I received,† led me to suppose that *the articles of belief* were agreeable to my people; and I entertained the fond expectation, that I should never afterwards experience any difficulty *on account of my sentiments in religion*, or *on account of any line of conduct, which I conceived to be consistent with those sentiments.* But, in this expectation, I have been disappointed.

It has given me pain to see an opposition excited by some of my parishioners, who *not only differ from me in religious sentiments*, but some of whom *openly profess a system entirely opposite to the one upon which I was settled.*

With regard to *their* sentiments I have nothing to say; *they* surely have the same right to the enjoyment of them as *I, and those who think with me*, have to the enjoyment of ours: and I should be the last person on earth to disturb them in the exercise of this right.

Blessed be God we yet live in a land of religious, as well as civil liberty; and under a government, which appears to be disposed to regard and secure *the rights of conscience.* But may I not ask, gentlemen of the committee, whether, if you had a minister, fairly and honorably settled on the ground of sentiments, perfectly congenial to yours, you would not consider it manifestly unkind, unreasonable, and ungenerous in those *of a different persuasion* to attempt to remove him?

I can call God to witness, that, since I have been your minister, I have endeavored to act up to my engagements, and to preserve, as irreproachable as possible, my ministerial and moral character: I know not in what respect I have deviated from the contract that subsists between us; or *of what crimes and misdemeanors* I have been guilty, that should warrant *such a spirit of opposition and persecution* as has been manifested against me, and render it necessary that I should be separated from a people



* See page 11. † See page 14

over whom I have been solemnly set apart in the Lord, with whom I had expected to spend my days, among whom I hope I have been, in some humble measure useful, whom, notwithstanding the opposition that exists, I sincerely love, and many of whom I trust, entertain a reciprocal regard and affection for me.

I most ardently wish that the committee and the parish might reconsider their proceedings, and restore the society to their former state of peace and friendship; but if the application for my dismission is persisted in, I must request, Gentlemen of the committee, that you will let me know *your reasons* for wishing a separation, and furnish me with *all the specific articles of complaint*, that I may know what answer to give to the request in the first section of the vote of the parish. I am, Sir, and gentlemen of the committee, with due respect, your friend and pastor, JOHN CODMAN.

*Copy.*

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, July 17th, 1811.

REV. SIR, Your note of the 15th instant, I received yesterday morning, and must confess, Sir, that I felt extremely disappointed in finding your evasion to an answer to the first section of a vote passed at a late parish meeting, which has been in your possession since the 26th of June ult.

In your note of the 9th instant, you assure the committee that you will endeavor by a prompt attention to their communication, to save them as much time and trouble as possible, and on this ground, Sir, they have partially acceded to your request.

It is your request that the committee state to you their reasons why they wish a separation; also to furnish you with all the specific articles of complaint, that you may know what answer to give to the request, &c.

It is impossible, Sir, that you should be unacquainted with the material cause of complaint which the parish will undoubtedly allege, and which they have so repeatedly and in various ways stated to you.

More than eighteen months have elapsed, since you was admonished in a most friendly manner, and cautioned against pursuing a system which was then thought would bring you

into your present unhappy situation. I must therefore repeat Rev. Sir, that you cannot be at a loss to know what the ostensible ground of complaint is with the parish.

Should the committee think proper to introduce any minor articles of complaint, you may rest assured, Sir, (if it is necessary,) you shall be furnished seasonably with all the charges alleged.

I must therefore request you, Rev. Sir, to give an unequivocal answer to the first section of the vote passed at the parish meeting, June 24th, 1811. I have the honor to be, Rev. Sir, in behalf of the committee, yours respectfully,

*Copy.* THOMAS TILESTON, *Chairman.*

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## *Rev. Mr. Codman to Thomas Tileston, Esq.*

Dorchester, July 18th, 1811.

DEAR SIR, Your note of yesterday I received this morning, and am sorry that your disappointment, in not receiving an unequivocal answer to the first section of the vote of the parish, should have excited any unpleasant feelings. You intimate that I have not regarded my engagements to be "prompt in my attention to your communications." You surely must have forgotten the reason which I gave for the delay in my last note. Though the vote of the parish was received on the 26th of June, your request to answer the first section of it was not handed to me till Friday afternoon last, and my answer was sent to you on the following Monday, the only day therefore, in which I could have returned an earlier answer was Saturday, when I was necessarily engaged in preparations for the Sabbath.

I have certainly not the least disposition to evade or delay the answer to your request, and if you are ready to say, that you have no other reasons for wishing a separation, than those which form "*the ostensible ground of complaint*," by which, I understand, the objections that have been made respecting my exchanges, my answer will be as unequivocal as you desire. But, if you have any other charges against me, with which I have not yet been acquainted, it surely cannot be considered

unreasonable that I should renew my request, viz. That you would assign *your reasons* for wishing a separation, and furnish me with *all the specific articles of complaint.* I am, Sir, and gentlemen of the committee, with due respect, your friend and pastor, JOHN CODMAN.

*Copy.*

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

REV. SIR, Your note of the 18th instant was received this morning, and I am sorry to say, that the committee believe you mean to evade giving a direct answer to the question they have repeatedly proposed to you. In reply, Sir, I have only to request you, by direction of the committee, to give an answer to the second section of the vote passed June the 24th, 1811.

Should you agree with the committee in calling a mutual council, to be impartially chosen, they will meet you at any time and place that you may think proper to appoint for that purpose, and will then and there state to you the several charges which they intend to bring against you. I am, Sir, in behalf of the committee, yours respectfully, THOMAS TILESTON,

*Friday morning, July 19th,* 1811. *Chairman of Com.*

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## *Rev. Mr. Codman to Thomas Tileston, Esq.*

Dorchester, July 22d, 1811.

*Thomas Tileston, Esq. Chairman of the Committee of the Second Parish in Dorchester.*

DEAR SIR, Your note of the 19th instant I am informed, was delivered at my house on Saturday last, but being from home, it has not been in my power to answer it until this day.

Having in my last note assured you, that I had not the least disposition to *evade* or delay giving an answer to the first section of the vote of the parish, I was not a little surprised and hurt at your insinuation of a want of sincerity in me, when you state that the committee believe that *I mean to evade* giving a direct answer to their request.

Remaining still of the opinion that it is not only expedient, but indispensable, that I should know your reasons for wishing a separation, and be furnished with all the specific articles of

complaint, before it would be proper for me to give an explicit answer to a question so important, not only to myself, but to the flock committed to my charge, as that contained in the first section of the vote, you must allow me again to say, that, until I am in possession of these articles *officially* and *in writing*, I cannot give an answer to your first request.

With regard to the second section of the vote I have to observe, that, as it proposes instituting a tribunal before which I am to be tried, it is of still greater importance, previously to my assenting to a measure of such moment, that I should be furnished with *all the specific articles of complaint in writing.*

It is, indeed, a provision in our wise and happy constitution, that "no subject of the Commonwealth shall be held to answer for any crime or offence until the same is *fully* and *plainly*, *substantially* and *formally* described to him." In asking for your charges against me in *writing*, therefore gentlemen, I do but claim a constitutional right, which I trust you have no disposition to deny me.

You observe "that, should I agree with the committee in calling a mutual council, to be impartially chosen, they (the committee,) will meet me at any time and place that I may think proper to appoint for that purpose, and that they will then and there state to me the several charges which they intend to bring against me." Surely, Sir, if any part of the business between us ought to be transacted in writing, it should be *the statement of specific articles of complaint.* This also is consonant to invariable custom, in all cases of the kind now in question.

Will you allow me to ask, Sir, and gentlemen of the committee, *why* you object to this common and most reasonable mode of communication?

If I have been guilty of *such crimes and misdemeanors* as to render it necessary or expedient that I should be separated from my people, it surely cannot be a difficult matter to *specify* those charges in *writing!*

It ever has been, and still is my ardent wish, to prevent dissentions in the parish, by all proper and consistent means in my power; and, although for myself, I can see no reason to justify such a step as you propose, yet, if the committee are of opinion, that a Mutual Ecclesiastical Council, *regularly* and *impartially* chosen, will tend to heal the difficulties and restore peace and tranquillity, I shall not shrink from an investigation of my character and conduct; but shall be *perfectly willing* to

unite with the disaffected members of my society in their second proposition; *provided however*, that the committee will *first* furnish me with *all the specific articles of complaint in writing*, which I have so often requested, and which I once more repeat, is *absolutely indispensable*. I am, Sir, and gentlemen of the committee, with due respect, your friend and pastor,

*Dorchester, Monday, July 22d*, 1811. JOHN CODMAN.

Copy.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, July 23d, 1811.

REV. SIR, Your note of yesterday I received this morning, and am not pleased at finding no decisive answer to either of the questions which the committee have stated to you.

You still insist, Sir, that the committee furnish you with all the charges they intend to exhibit against you in writing previous to your giving an answer to either of the sections of the vote passed June 24th, 1811.

The line of conduct you have seen fit to pursue, Sir, since your settlement with us, has been so different from what might have (rationally) been expected from your previous intimations, that you cannot be insensible what has occasioned all the difficulties which have so seriously threatened the parish with ruin.

The committee are therefore, Sir, clearly of opinion that your usefulness as a minister of the gospel in the society over which you preside, is at an end.

It is your opinion, Sir, as you justly state in your note of the 15th instant, "that the continuance of complaints of a people against their minister, is injurious and disgraceful to the cause of virtue, and the pure and peaceful religion of the gospel, and also destructive to the peace and happiness of civil society."

This being your opinion, Rev. Sir, and there being no probability of the difficulties subsiding, the committee are the more surprised at your hesitating a moment in giving your decisive answer to the first section of the parish vote, &c.

Nor can they perceive the absolute necessity (or importance to you) of stating all the specific articles in writing, which they may allege against you; more especially to obtain an answer to a question they have so repeatedly proposed to you.

The committee are therefore of opinion, Sir, that it would be improper and unnecessary for them at the present time, to comply with your repeated requisitions in furnishing you by writing with all the specific articles of charge which they may prefer against you, (as a preliminary) to your answering either of the questions proposed; but, Sir, the committee are willing to meet you as we proposed in our last note, at any time and place that may be agreeable to you to appoint, and state to you as before expressed.

The committee are unanimously of opinion that it will be timely for them to state their charges in writing, when they shall have received your negative to the first section of the vote passed at the parish meeting, &c. or have agreed to join us in calling a Mutual Council, &c. I have the honor to be, Rev. Sir, in behalf of the committee, yours respectfully.

*Copy.* THOMAS TILESTON, *Chairman.*

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## *Rev. Mr. Codman to Thomas Tileston, Esq.*

Dorchester, July 24th, 1811.

DEAR SIR, Your note of the 23d instant, was handed me last evening.

As the committee still refuse to furnish me with all the specific articles of complaint in writing, and have constituted themselves into a tribunal, to decide that *my usefulness is at an end;* any farther proceedings on my part might seem unnecessary, were there not a considerable and respectable number in my parish, *(who appear to have been forgotten by the committee,)* who are of a different opinion respecting my usefulness, and my continuance as their minister.

Should I see fit to accede to the request in the first section of the vote of the parish, (so often alluded to,) they would justly claim a right to my reasons for such a singular step, and as I have never been furnished with all the specific articles of complaint against me, the only reason which it is in my power to give them would be, that "it is the opinion of the committee, that my usefulness as a minister of the gospel in the society over

which I preside, is at an end"—a reason, which would, probably, be as unsatisfactory to them as to myself.

As you appear to insist upon my giving an answer to the first section of the vote, without assigning the reasons which I have so repeatedly requested, I presume I shall be justified by all parties, after having in vain endeavored to obtain your charges against me, in returning *a negative* to your first request.

In your note, you argue, "that, because I acknowledge that the continuance of complaints of a people against their minister, is injurious and disgraceful to the cause of virtue, and the pure and peaceful religion of the gospel; and also destructive to the peace and happiness of civil society:" *therefore*, the committee are the more surprised at my hesitating a moment in giving them a decided answer to the first section of the parish vote."

This, Sir, and gentlemen of the committee, is a singular mode of reasoning, your conclusion is predicated upon the idea, that *I* have been *the source*, and *the blameable cause* of all the difficulties in the parish.

I presume it is unnecessary for me to remind you of a well known principle in law "*that no man shall take advantage of his own wrong;*" and, as the parish, in their vote, acknowledge, "that in church and parochial affairs, men and Christians ought not to be the judges of the justice of their own claims and complaints," perhaps it may appear, when the case comes to be tried before a "constitutional and impartial tribunal," to which the parish say they are "willing to submit their cause," that *others* have unreasonably promoted contentions and divisions in the parish.

If this should be the case, it will not be so obvious, as you imagine, that, on account of *existing difficulties*, I ought to be separated from a church and people whom I love, and many of whom, I trust, entertain a regard for me.

I make these remarks, merely to justify myself from the mputation contained in your note, and not to reflect on *you*, gentlemen, or *any individuals* in the parish; for, notwithstanding all the unkind treatment and unreasonable opposition I have received, I bear you no ill will, and am ready "to forgive and forget, as far as possible, all that has passed, and to live peaceably with you and with all men."

With regard to the second section of the vote, it is impossible for me to express myself in stronger language, than in the words of the last paragraph of my last note July 22d, to which

I beg leave to refer you, beginning with the words, It ever has been, &c. to the end of the note. That paragraph, gentlemen, contains my sentiments on the subject of a council; and, as I conceive them to be *perfectly reasonable and just*, it is my determination steadfastly to adhere to them. I am, Sir, and gentlemen of the committee, with due respect, your friend and pastor.

JOHN CODMAN.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, July 26th, 1811.

REV. SIR, Your note of the 24th I received late in the evening of the same day. Thinking it expedient to call the committee together, it has not been convenient sooner to return an answer.

I find, Sir, you have given your negative as it respects complying with the first section of the parish vote.

The committee would have felt happy, had you likewise given a decided answer to the second section of the same vote. But, Sir, as it respects that particular, you refer us to the closing paragraph in your note of July 22d, where you request us first to furnish you with all the specific articles of complaint in writing; you also observe in the last paragraph in your note July 24th, "that it is your determination steadfastly to adhere to them."

The committee stated to you, as their opinion, in their last note July 23d, that your usefulness, as a minister of the gospel in the society over which you preside, was at an end; this was the opinion, Sir, of a parish committee, and not as you have been pleased to state, Sir, a tribunal: believing now as they did then, that nothing short of a separation will restore peace and tranquillity to the society, which is a most desirable object with a great majority of the parish.

The committee, therefore, cannot agree with you, that all the articles of complaint should be made specifically in writing, previous to obtaining your answer.

But, Sir, as you appear so anxious to know the articles of complaint which may be brought against you, the committee are willing to exhibit those, which at the present time, they

may have a knowledge of, as soon as the same can be properly arranged, &c.

But, Sir, we have no idea of pledging ourselves that they shall be the only articles that may be presented. We wish to be understood, Rev. Sir, that it is our intention to offer every article of complaint which may tend to throw any light upon the important subject now in dispute, which has transpired, and not within our knowledge; or may transpire between this time and the result of a Council, if one should be chosen.

We therefore presume, Sir, you will see the impropriety, if not the impossibility, of stating, as you have repeatedly requested, and be induced to take such steps as will bring this unhappy contest to a final and speedy issue.

I am, Rev. Sir, in behalf of the Committee.

THOMAS TILESTON, *Chair. of Com.*

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## *Rev. Mr. Codman, to T. Tileston, Esq.*

Dorchester, July 29, 1811.

DEAR SIR, Yours of the 26th was duly received, in which you state, "that the Committee are willing to exhibit," (in writing, I presume, though not expressed in your note,) those articles of complaint which at the present time they may have a knowledge of, as soon as the same can be properly arranged, &c." I am happy to find, Sir, that the Committee are thus, at length, disposed to grant my request, for I did not wish them to exhibit articles of complaint *of which they had no knowledge*, and *which had not yet transpired.*

This, would, indeed, have been unreasonable. Upon your exhibiting all the articles of complaint in *writing* "*which have transpired*," *and* "*of which you have a knowledge*," I shall be *ready* and *perfectly willing* to unite with the disaffected members of my Society in a Mutual Ecclesiastical Council, *regularly* and *impartially* chosen, to hear and determine upon these articles.

Your own good sense, gentlemen, will convince you "of the impropriety, if not the impossibility" of my consenting to be

tried upon articles, of which the plaintiffs themselves *have no knowledge*, and which they confess, *have not yet transpired.*

I am, Sir, and Gentlemen of the Committee with due respect, your friend and pastor, JOHN CODMAN.

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## *T. Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, August 1st, 1811.

REV. SIR, Your note of the 29th instant has been received. The Committee in their note (of July 26th) fully stated to you the impropriety (if not impossibility) of furnishing you with all the specific articles of complaint in writing, and go on to say: the Committee are willing to exhibit those, which at the present time they may have a knowledge of, as soon as the same can be properly arranged, &c.

After this explicit declaration of the Committee, they had no hesitancy in believing, that your answer would have been as explicit. But, Sir, what do you in reply say, "in your last note?"

"Upon your exhibiting all the articles of complaint in writing, which have transpired, and which you have a knowledge, I shall be ready and perfectly willing to unite with the disaffected members of my society, in a mutual ecclesiastical council, regularly and impartially chosen, to hear and determine upon these articles.' By this, Sir, it must be your intention, to exclude the Committee from offering any other articles of complaint against you, than those, which they may, as soon as may be convenient, (should you agree to our proposition) furnish you in writing.

The Committee, Sir, will not agree to any proposition, that may deprive them of bringing forward, and laying before the council, "all such articles of charge, or cause of complaint, as, in their opinion, may be thought expedient.'

A month has elapsed since the negociation has been opened, and you are not insensible, Sir, what progress has been made, in bringing to an issue, an affair so important both to yourself, and your society.

The Committee are therefore, Sir, under the necessity of stating to you, that the present mode of communication must be broken off (unless a speedy and satisfactory decision can be had) on the particular point at this moment in dispute; should

this *not* be the case, the Committee will then proceed agreeable to the directions of the parish vote. I am, Rev. Sir, in behalf of the Committee, yours respectfully, THOMAS TILESTON, *Chair.*

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## *Rev. Mr. Codman to T. Tileston, Esq.*

DEAR SIR, Yesterday I received your note, which was dated the day before; in which you intimate that I have not been explicit in my answer to your request, and observe "that the Committee are under the necessity of stating to me that unless a speedy and satisfactory decision can be had on the particular point at this moment in dispute, the present mode of communication must be broken off, and the Committee (should this not be the case) will proceed agreeably to the parish vote."

I wish you to remember, Sir and Gentlemen of the Committee, what I have repeatedly stated to you, That so far from shrinking from an investigation of my character and conduct, I am now, and always have been, ready and perfectly willing, agreeably to the second proposition in the parish vote, to join the disaffected members of my society in calling a mutual ecclesiastical council, to be regularly and impartially chosen, to hear and determine upon all matters of controversy between me and my society, or, more properly, upon all articles of complaint which my society have against me, (for I have no controversy with them, and bear them no ill will,) *with this reasonable provision*, that *all* the said matters of controversy, or articles of complaint be *previously* exhibited to me *specifically* and in *writing*.

These are my sentiments, Gentlemen, respecting a council, and, as I observed once before, I am now constrained to repeat, that, believing them to be perfectly reasonable and just, it is my determination steadfastly to adhere to them.

If a month has elapsed since the negociation has been opened, the impartial can easily judge, by the writings which have passed between us, whether the fault is chargeable to my account. I am, Sir and Gentlemen of the Committee, with due respect, your friend and pastor, JOHN CODMAN.

Dorchester, Saturday, Aug. 3d, 1811.

## *T. Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, Aug. 5th, 1811.

Rev. Sir, Your note of Saturday last was handed me by the bearer; the committee believe your request to be not only unreasonable, but unprecedented; and do not agree thereto. They therefore direct me, Sir, to inform you, that they intend meeting at Mr. E. Thayer's Hall on Monday next, at 3 o'clock in the afternoon; at which time and place, they request your attendance for the purpose, (if possible,) to agree upon calling a mutual ecclesiastical council, to settle the unhappy differences existing between you and your society.

In case of your non-compliance, the committee will consider you as declining to join them, &c. and will immediately proceed agreeably to the directions given them in the 3d section of the parish vote.

Should you meet them, they will state to you generally their causes of complaint, uneasiness, and dissatisfaction; but should you join them in calling a mutual ecclesiastical council, they will furnish you, in writing, (as far as is customary in such cases,) with the articles of complaint they intend to lay before the same, a reasonable time previous to their sitting.

I am, Rev. Sir, in behalf of the Committee, yours respectfully,

Thomas Tileston, *Chairman.*

N. B. Should the time appointed for the meeting militate with any previous engagements of yours, any other early day will be as agreeable to the committee, by your giving them the necessary information.

## *Rev. Mr. Codman to T. Tileston, Esq.*

Dear Sir, Your note of the 5th instant, was received last evening, in which you observe, "that the committee believe my request to be not only unreasonable, but unprecedented; and do not agree thereto." I must beg leave to differ from the committee, and can neither think my request "unreasonable, nor unprecedented."

Surely nothing can be more reasonable than for a person, in my situation, before he consents to be tried by an ecclesiastical

council, to require that he should be previously furnished with all the articles of complaint in writing. This right, Gentlemen, I have before reminded you (although you have thought proper in your correspondence, to pass it over, with many other things, without the least notice,) is guaranteed to me, in common with every citizen in the commonwealth, by our excellent constitution; and it is a right, which, I presume I shall be justified in maintaining by an impartial public. Should a council be convened, upon the principles which you wish,* not knowing for what purpose, only as you might inform them, from time to time, as new articles of complaint "transpired," or "came to your knowledge," how could the defendant be prepared to answer, and be fully heard in his defence, or produce all proofs that may be favorable to him, as the constitution provides? And how could the council know when such proceedings might end?

The defendant too, in such a mode of communication might be compelled not only to answer to his opponents who make one party in the case, but to every individual of the same party, who could form an article of complaint, either feigned or real, at any time during the course of the trial.

I must therefore repeat, that I consider it absolutely indispensable that I should be furnished with all your specific articles of complaint in writing, previously to calling an ecclesiastical council. Until this is done, I cannot consent to meet the committee, as you propose; being of the same opinion now as formerly, that business of such vast importance to the future happiness both of my society and myself, ought to be transacted by *written* and not by *verbal* communication.

If this will not satisfy you, gentlemen, I can do no more. I have endeavored to do all in my power to restore peace and tranquillity, by offering to unite with you in a mutual council, upon the most reasonableterms. But, if you wish still to contend, no efforts of mine can prevent it; and you must take such measures as your wisdom dictates.

You observe, "that in case of my non-compliance, the committee will consider me as declining to join them, &c. and will accordingly proceed agreeably to the directions given them in the parish vote."

Allow me to remind you, gentlemen, that by the parish vote, you are not empowered to call an exparte council, except in

* See page 58, first paragraph.

ease of my not acceding to the 2d proposition, viz. "to join in calling a mutual ecclesiastical council, (to be impartially chosen,) to hear and determine on all matters of controversy *existing* between me and my society."

Even the parish does not wish me to be tried upon articles of complaint, which *did not exist* at the time the vote was passed, or in other words "which *have not transpired*, and which *have not come within your knowledge.*"

I always have been, and am now ready to unite with the disaffected members of my society, in calling a mutual council, to hear and determine upon all articles of complaint, which do now *exist, provided that the same be previously exhibited to me specifically in writing;* or in the words of the constitution, which I had occasion to quote before, "be *fully* and *plainly*, *substantially* and *formally* described to me." The impartial must judge whether my not agreeing to meet the committee at Mr. Thayer's Hall, can be considered as declining to join the parish in a mutual council. I am, Sir and Gentlemen of the committee, with due respect, your friend and pastor,

JOHN CODMAN.

Dorchester, Aug. 7th, 1811.

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## *Application for a Church Meeting.*

Dorchester, Aug. 31, 1811.

REV. SIR, We the snbscribers, aggrieved members of your Church, wish you to call a Church Meeting on Friday next, after lecture, to join us in the choice of a mutual council to hear and act upon the difficulties now existing between us, and we will state our grievances prior to that time.

SAMUEL B. LYON, ISAAC N. FIELD,
ISAAC WITHINGTON, SAMUEL B. PIERCE,
EBENER DAVENPORT, WILLIAM HENLEY.

To the Rev. John Codman.

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## *Letter from the Parish Committee, containing* CHARGES *against the Rev. Mr. Codman.*

Dorchester, Sept. 4th, 1811.

DEAR SIR, Yours of the 7th of August was duly received; your not agreeing to the proposition made in our last note, for calling

a mutual Council; the Committee have necessarily delayed farther troubling you on the important subject, which has for so long a time been under discussion until the present time.*

The Committee met agreeably to assignment, as stated to you in our last note; and waited in hopes that you would have condescended to have met with them; but being disappointed in that respect, they have agreed to furnish you with the following articles of charge, which are all they intend to allege, that have already come within their knowledge; and probably all they will allege, although they are fully of opinion that they are not bound so to do, previously to your joining them in calling a Council. But, Rev. Sir, the Committee being desirous to evince to you, and an impartial public, their readiness to comply with any reasonable proposition, that may tend to bring to an issue an affair of such vast importance, both to yourself and your society, is the object with them, in stating to you their articles at the present time; reserving however, the right of bringing forward, all such articles of complaint as may transpire between this time and the sitting of the council, first furnishing you with the same, a reasonable time, previously, that you may make preparation for your defence.

The committee cannot omit expressing their surprise at that part of your last note, (Aug. 7,) where you say "should a council be convened upon the principles which you wish, not knowing for what purpose, only as you might inform them from time to time, as new articles of complaint, transpired, or came within your knowledge, how could the defendant be prepared to answer and be fully heard in his defence?" and so on to the end of the paragraph.

In what instance have the committee refused furnishing you with all their articles of complaint of which they have a knowledge? They have indeed, invariably made the reservation of bringing forward new articles of complaint, should any transpire; accompanied with a promise that you should be seasonably furnished with the same.

This right we still claim; but, Sir, if our intentions are such as you have been pleased to intimate, what must be your opinion of a venerable council, that would sanction such unprecedented, unconstitutional, and abominable proceedings!

Therefore, agreeably to your request, they now state to you the several particulars (which if necessary) they propose to lay before the council.

*An interval of a month.

They wish to obtain their opinion, whether, under existing circumstances, it will not be expedient that your pastoral relation to this society should be dissolved; and shall assign (if needful) the following reasons, why we are desirous of its dissolution.

1st. Because the great disappointment, that a respectable number of your Church, and a majority of your society, have experienced at your not exchanging ministerial labors, with the Rev. Clergy composing the Boston Association generally, more especially those that were present and performed at the dedication of the meeting-house, and at the organization of the Church; and those that were particularly concerned and assisted in your ordination; which the parish had every reason to expect, from your intimations, both antecedent and subsequent to your settlement.

2d. Because, though we would not deny to a minister all discretion in the choice of those with whom he changes pulpits; yet you have, in our opinion, gone in this respect, to such an improper and unwarrantable extreme, as in effect to make us a separate religious society; cutting us off from that intercourse with the greater part of those Christian societies (and of our own denomination) with which we have been on terms of friendship and communion.

3d. Because we conceive, that the lectures and religious meetings which you appoint, or encourage, are so frequent, and held at such times and places, as that they tend rather to disorder and the interruption of domestic union, comfort, and duties, than to the promotion of the social virtues and genuine religion.

4th. Because of your unfeeling and unnatural conduct, in attempting to prevent the neighbors and friends of Mr. Thomas Crehore, from attending the funeral of his son, by urging several of them porsonally to attend your lecture; and requesting them to call on your friends to do likewise; also, threatening to forsake them, in case of refusal.

5th. Because you personally, or by your instigation, circulated cards in Rev. Mr. Harris's parish, respecting the catechism, cautioning them to beware of innovation; undoubtedly meaning for them to guard against their Rev. Pastor; who had previously introduced Dr. Watts's Catechism, agreeably to the

printed directions of the School Committee, of which you are a member.

6th. Because of your overbearing conduct in neglect of the wishes of a majority of the parish in admitting into the pulpit a number of ministers, whom the parish, at a legal meeting, had requested not to preach therein, until their difficulties had subsided; also, your endeavoring to prevent the customary tolling the bell for a funeral, as an interference with your lecture.

7th. Because of your disrespectful observations, towards some of your fathers and brethren in the ministry, whom, we believe, sustain unimpeachable characters, both as men and Christians.

8th. Finally, because we conceive, that, while your ministerial relation to us shall continue, there will be no prospect of the restoration of that harmony, peace, and brotherly love, which have been so unhappily interrupted, and which we ardently wish may soon return.

The articles above stated are the primary causes of our complaints and dissatisfaction. Many other complaints of minor consequence might be offered, but presuming they might be construed merely as faults incident to human nature, the committee think proper to dispense with them.

It is the wish of the committee, Rev. Sir, that you inform them, as early as possible, whether you will, or will not, join them in a mutual, ecclesiastical council upon the principles above stated.

I am, Rev. Sir, in behalf of the committee, yours respectfully.

THOMAS TILESTON, *Chairman.*

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## *Letter from the aggrieved Members of the Church, containing* CHARGES *against the Rev. Mr. Codman.*

Dorchester, September 5th, 1811.

SIR, agreeably to our promise in a note requesting you to call a Church meeting, we, as aggrieved members of your Church, now present you a statement of our grievances.

1st. We are aggrieved because we *fully* believe that you have *designedly* practised upon us the *arts of deception.*

The following instances we will name. You made a declaration to Deacon Clap, and a similar one to Esq. Tileston, previous to your ordination, that it was your determination to join the Boston Association, with whom you expected to be on the most intimate terms of friendship. In consequence of this declaration, which was circulated at the time, some of us, believing it to amount to a promise to exchange with the ministers of the association, gave up our opposition to your settlement. This promise, except as to joining that association, according to fair construction, you have neglected or refused to fulfil. Brother Field stated to you, as matter of grivance to him, that you, as it was believed, had circulated a certain card in the Rev. Mr. Harris's society in this town. You made to brother Field, in presence of brother Pierce, a solemn declaration, that you had not circulated any card in that parish. Contrary to the natural construction of this declaration, you did put into the hands of each of two women, belonging to that parish, several of those cards, telling them to give them to whom they pleased. These instances of your conduct, we are persuaded, are very inconsistent with Christian sincerity.

2. We are of opinion, that your refusing to exchange ministerial labors with many of the gentlemen who composed the council which ordained you, and with many of the gentlemen of the association, of which you are a member, is inconsistent with the charitable spirit of the Gospel, and tends to interrupt, if not wholly destroy, the fellowship of this Church with the neighboring Churches.

The ministers of these Churches are gentlemen, who are in regular standing, and, as far as we know, unimpeached and unimpeachable. They have heretofore taken an interest in our welfare, and we have always held them in high esteem, and shall continue to love and esteem them, until it shall be made to appear that they have forfeited our charity and fellowship.

Your refusing to exchange with these gentlemen, without giving us any satisfactory reason for your conduct, has given us much uneasiness. The course you have taken in this respect, is altogether contrary to our expectations, and to the expectations of the majority of the parish; and we think contrary to the spirit of your own declaration before your ordination.

3d. We are aggrieved by your exchanging with some ministers, who have been requested, in conformity to a vote of the

parish, not to preach in our meeting-house, while our difficulties remained unsettled.

In this conduct we apprehend, you have discovered a great want of the spirit of conciliation, and a disposition to grieve our hearts, already too deeply wounded by your other proceedings.

4th. We think you have violated an express rule, given by Christ, in refusing an aggrieved brother, when he requested it, an opportunity to tell you his grievances "between thee and him alone;" and likewise, when, in conformity to the same rule of Christ, he "took with him one or two more."

These, Rev. Sir, are the principal causes of our grievance and dissatisfaction, and we lay them before you, we trust, in the spirit of Christians. But we do not think it would be just for you to require, nor proper for us to promise, that other matters of grievance, if they should occur, shall not hereafter be presented to you.

The above grievances we expect to be laid before the Church at their meeting on Friday next, *if they, with such others as have been presented by the parish committee, cannot be removed by the Church, or by yourself,* we request you (with the Church, if they please) on the one part, to join with us, and a committee of the parish, on the other part, in choosing a mutual council to advise us in our present difficulties, and to give us their opinion in respect to the expediency of your dismission from your pastoral relation to us; and to deliberate and advise in all matters and things relating to our unhappy controversy.

Samuel B. Lyon, Ebenezer Davenport,
Isaac N. Field, John Mellish,
Isaac Withington, Samuel B. Pierce,
William Henley.

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## *Church Meeting.*

At a meeting of the Second Church in Dorchester, September 6, 1811, after lecture, being duly notified on the preceding Sabbath, in consequence of the request of the aggrieved brethren of the Church.

A motion was made by brother Lyon, and seconded by one of the aggrieved brethren, that the Pastor, with the Church, if they please, on the one part, now unite with the aggrieved

brethren and the parish committee on the other part, in the choice of a mutual council, to hear and determine on the articles of complaint furnished by the aggrieved brethren and the parish committee.

The Church were of opinion that inquiry ought first to be made whether the steps had been taken according to Gospel rules.

The aggrieved brethren answered that they had, but without effect. As the Pastor was of opinion that they had not been regularly taken, and as this question constituted one of the charges against him, it was agreed to be waved.

The Church were also of opinion that it was necessary for them to know, in order to act understandingly, what had been done by the parish committee, and accordingly voted that their communications to Mr. Codman and his answers be read.

After these papers were read, the Church passed the following vote.

"Voted, That it is the opinion of this Church that the Rev. Mr. Codman is correct, and must be justified in requiring that all the articles of complaint of his opponents should be in writing, and "be *fully* and *plainly*, *substantially* and *formally* described to him" before he should be held to answer to them; it being a right guaranteed to every citizen of the Commonwealth by the Constitution. And that it is also essential and reasonable that the same should be done previous to his agreeing to join in the choice of an ecclesiastical council, who shall judge of these complaints; as the variation of complaints might vary his judgment in the choice of the members of such council, otherwise his opponents (who know all the charges they mean to bring against him) would have an unequal advantage in the choice."

Brother Lyon's motion being called for, passed in the negative; the Church being of the opinion that it was more regular for them, first, to make inquiry into the grievances, and see if they could remove them as requested by the aggrieved brethren in their letter.

It was accordingly moved and seconded that a committee of five be chosen "to take the complaint of our aggrieved brethren into consideration, and see if any settlement can be made, which will terminate their difficulties, and restore peace and union in the Church and Society; and should their attempts be

unsuccessful, to take into consideration the expediency of a council, and to report at the adjournment."

The brethren were then called upon to bring in their votes, and the following brethren were unanimously chosen, Deacon Badlam, Deacon Withington, Deacon Clap, brother John Capen, jun. and brother Joseph Clap. The meeting was then adjourned to Wednesday the 18th instant at 3 o'clock, P. M.

Attest, JOHN CODMAN, *Clerk.*

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## *Rev. Mr. Codman to T. Tileston, Esq.*

Dorchester, September 7th, 1811.

DEAR SIR, Yours of the 4th instant, containing the complaints and charges of the committee against me, or reasons why my pastoral relation to my Church and Society should be dissolved has been received, in which you request me to inform you, as early as possible, whether I will or will not join you in a mutual Ecclesiastical Council.

Some of the members of my Church, part of whom are also members of said committee, have made similar complaints and laid them before the Church at their meeting, yesterday, "requesting that if said complaints with others, which have been presented by the parish committee, cannot be removed by the Church or myself, that I, with the Church (if they please) on the one part, and they, with the parish committee on the other part, join in calling a mutual council, to advise, &c. respecting the expediency of my dismission;" and the Church have chosen a committee to take the matter into consideration, as requested.

I have already stated to you my willingness to join in the choice of a council on *fair principles*, and only wait for the result of the said committee, which will be made known, without delay, after it is received. I am, Sir, &c. JOHN CODMAN.

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## *Church Meeting.*

AT a meeting of the Second Church in Dorchester, September 18th, 1811, by adjournment.

The meeting being opened with prayer for divine assistance and direction in the important business before the Church.

The following REPORT of the committee, chosen at the last meeting, was read and accepted.

# REPORT.

Dorchester, Sept. 14, 1811.

"We, the committee, appointed by the Second Church in Dorchester," to take the grievances of a number of our brethren against our reverend pastor, into consideration, and see if any settlement can be made, which will terminate their difficulties and restore peace and union in the Church and Society; and should our attempts be unsuccessful, to take into consideration the expediency of a mutual council, and report at the adjournment."

——Met our aggrieved brethren at the vestry in the South Meeting-House on the 14th instant, at 3 o'clock, P. M. they being all present, except brother William Henley.

The Rev. Mr. Codman having been requested to attend, presented a letter to us, which he read, containing his DEFENCE and answer to the grievances complained of, by which it appears he thinks himself justified; but, if the complainants entertain a different opinion, he asks their forgiveness on some particular points, and *in all things wherein it was possible he might be wrong;* which letter we lay before the Church with pleasure and satisfaction.

The Church, in this place, Voted, that the said letter be now read. Accordingly the following letter was read.

*Rev. Mr. Codman's Letter to the Committee of the Second Church in Dorchester, containing his DEFENCE against the articles of complaint presented against him by several aggrieved Brethren, of the Church and the Parish Committee,—to be communicated to the aggrieved Brethren, the Church, and all concerned.*

Deacon Stephen Badlam,
Deacon Ebenezer Withington,
Deacon Joseph Clap, jun.
Brother John Capen, jun.
& Brother Joseph Clap,
} Committee of the Second Church, &c.

Brethren, It is with feelings, difficult for me to express, that I now address you on a subject peculiarly painful and distressing. The unhappy difficulties which have, for some time, agitated our religious society, have been of such a nature, as to excite the liveliest emotions of *regret* and *anxiety;* of *regret*, that at so early a period of my ministry, "a root of bitterness should

have sprung up to trouble us;" of *anxiety*, "lest thereby many be defiled," and the peace and harmony of the church and parish be interrupted and destroyed. I have watched the growing uneasiness with emotions which none but a pastor, who tenderly loves his people, can feel; and I trust I have not ceased to implore the interpositions of divine Providence, and to do every thing in my power, consistently with the dictates of my conscience, to heal the difficulties, and to restore peace and tranquillity. As a Church of Christ, we have hitherto "dwelt together in unity;" all our proceedings have been conducted with a spirit of *uncommon unanimity;* frequent additions have been made to our number of such, as we humbly hope, will be saved; and notwithstanding the unhappy difficulties in the *society*, we have had the satisfaction of having *been at peace among ourselves.*

Within a few days, however, several of our brethren, who consider themselves aggrieved, have laid before the Church several charges, of a very serious nature, against their pastor; and have requested, "in case their grievances, together with those already presented by the parish committee, cannot be removed by the Church or myself, that we should unite with them and the parish committee in the choice of a mutual council." The Church, agreeably to their request, having thought proper to appoint you, brethren, a committee, for the purpose of inquiry, whether the grievances abovementioned can be removed by the Church or myself, I think it my duty to address you on this occasion, and to do all in my power, so far as I am concerned in this unhappy controversy, to endeavor to remove the grievances of the aggrieved brethren, and the parish committee.

In doing this I am confident you will make suitable allowance for the peculiarly delicate situation in which I am now placed, as the difficulties I am about to consider are of such a nature as to involve not only my own personal feelings, but the personal feelings of some of my brethren in the ministry, whom, *notwithstanding the difference in our theological tenets*, I sincerely respect and esteem.

Should I be so unhappy as not to satisfy our aggrieved brethren, I shall have the consolation of having made the attempt.

The aggrieved brethren state in their letter of the 5th of September, "that they *fully* believe that I have *designedly* practised upon them the *arts of deception.*"

I must confess, that the shock which this charge produced upon my feelings was as great as it was unexpected; and I

would fain hope that our brethren, when they made the charge, were not sensible of its meaning—I would willingly suppose, that, in the warmth of the moment, occasioned by an ardent desire to effect the object they had in view, they were betrayed into expressions, which, upon cooler reflection, they will be disposed to moderate, if not wholly to retract.

What must be their opinion of a pastor who could *designedly* practise upon the members of his church the *arts of deception?* and with what propriety could they receive from such a man the ordinances of religion?

The charge, as stated by the aggrieved brethren, implies *premeditated* wickedness. In civil life it is considered a high crime for an individual *designedly* to practise the *arts of deception* upon his fellow-men; how great then must be the crime in the minister of that gospel whose characteristics are sincerity and truth?

I am sensible of many sins and imperfections, both as a man and minister, and I have reason to be deeply humbled on account of them; but, if I know my own heart, I am free from the charge of *insincerity;* on the contrary, the natural frankness of my disposition, and the unreserved communication of my thoughts and feelings, have not unfrequently involved me in difficulties, which a more prudent and cautious mode of expression might have prevented. I must submit it to Him, who knows my heart, and to those of my friends who know me best, whether I deserve the character of a man who has *designedly* practised the *arts of deception* upon the Church of Christ. I should have thought that the peculiarly *open* and *explicit* manner in which I avowed my religious sentiments *previously* to my accepting the call of this church and people, would have forever exempted me from the charge of *insincerity.*

You well know, brethren, that I used no *arts* to obtain the situation I now fill. It was in compliance with your urgent and repeated solicitations that I consented to supply the pulpit for two Sabbaths, as a candidate; and when the Church *unanimously* invited me to settle with them, and the parish, *almost unanimously*, sanctioned their choice,—it was not till after a considerable time had elapsed, after much prayer and consideration, and *a full and explicit communication of my religious sentiments*, that I returned an affirmative answer to their request.

From the time I was licensed to preach the Gospel, I have never concealed my views of the Sacred Scriptures, but, on all

proper occasions, have uniformly manifested my firm and warm attachment to those doctrines, which are commonly called *the doctrines of grace*, and which, in my opinion, are admirably expressed and comprehended in *the Assembly's Catechism*, and *in the confession of faith of the Congregational Churches in Massachusetts, drawn up in the year* 1680.

The doctrine of the TRINITY, in particular, the mysterious union of the *Father*, *Son*, and *Holy Ghost* in the *Godhead*, I have long considered an important and *fundamental* doctrine in the Christian system.

These views I fully stated to my people in the *Communication* alluded to,* and these views I fully stated to the *Ecclesiastical Council*, from whom I received my ordination.†

In entertaining these opinions *I may be in an error;* I pretend not to *infallibility*. I may now consider to be *fundamental*, what I may hereafter view as *non-essential*, but, as long as I retain my present opinions, I hope I shall be allowed, *in this land of civil and religious liberty*, to act *consistently* with them. If I am wrong, I most sincerely pray that God would forgive me, and preserve me from all dangerous error, and lead me into all necessary truth. You may rest assured, my friends, that, the moment I see cause to change my religious sentiments, I shall be ready to communicate the change to you with the same sincerity, which you must allow me to say, I trust has hitherto marked my ministerial conduct.

Having thus declared my sentiments previous to my ordination, and having been assured that they were agreeable to my society,‡ I have endeavored in every part of ministerial duty to act *consistently* with them. If, in any respect, I have not been *consistent*, I am ready to acknowledge my fault, and to pursue a different line of conduct in future. I trust it will now appear that I have not *designedly* practised *the arts of deception* upon our aggrieved brethren. But it is proper, before I leave this article of complaint, to consider the instances they produce to substantiate their charge.

One is that I made a declaration to Deacon Clap, and a similar one to Esquire Tileston, "that it was my determination to join the Boston association, with whom I expected to be on the most intimate terms of friendship." Although I have no particular recollection of making such a declaration to those gentlemen,

*See p. 11. †See p. 17. ‡See p. 14, 15.

yet I think it very probable I did so, as it certainly was my intention at that time to join the Boston Association, and undoubtedly my wish to be on friendly terms with them. The above declaration, if made at all, which I am ready to admit, was made in answer to questions from those gentlemen in the course of *desultory* conversation; and not *by way of promise or pledge* on my part, *as a condition of settlement*, or in any degree whatever implying an *obligation* to EXCHANGE; for, to the best of my recollection THE SUBJECT OF EXCHANGES was not even mentioned till after my ordination, or if mentioned, was certainly never agreed upon by me. As to the declaration above mentioned, being circulated at the time, as a motive to induce some of the aggrieved brethren to give up their opposition to me, it was entirely without my knowledge and consent, for until very lately I never heard the circumstance suggested. That I have complied with the declaration, I need only appeal to facts. I joined the Boston Association soon after my ordination, and have always *wished* and *endeavored* to be on terms of friendship with them. The liberal principles upon which that association is founded, admit of a great variety of religious opinions among its members; and it is well known that such a variety exists. Had I understood that a connexion with that body laid any individual member under an obligation express or implied to INDISCRIMINATE EXCHANGES, I certainly should have never joined it. Such an obligation I have always considered inconsistent with the principles and customs of that association, as I well knew, previous to my being admitted a member, that there was one or more individuals in the association, who did not exchange generally with the rest; and I always calculated to be indulged the same privilege which my brethren enjoyed. Should the inconsistency of my joining an association with whom I do not generally exchange still be urged as an objection against me, I can only say, in answer, that my intentions were good, and, that by such conduct, it was my object, *so far from denouncing my fathers and brethren in the Ministry*, to convince them, that, although we differed in our views of religion, I could associate with them with pleasure, and manifest towards them that respect and esteem, which their characters as men of literature and science, and their office, as ministers of the sanctuary, demand.

The second instance which the aggrieved brethren bring to substantiate their charge of my having practised the *arts of de-*

*ception, is,* "That when brother Field stated to me, as a matter of grievance to him, that I, as it was believed, had circulated a certain card in the Rev. Mr. Harris's society in this town; I made to brother Field, in the presence of brother Pierce, a solemn declaration that I had not circulated any card in that parish. In this connexion I shall also notice a complaint of a similar kind contained in the articles of charge presented by the Parish Committee, viz.

Art. 5th. "Because personally, or by my instigation, I circulated cards in the Rev. Mr. Harris's parish respecting the catechism, cautioning them to beware of innovation, undoubtedly meaning for them to guard against their Rev. Pastor, who had previously introduced Dr Watts's Catechism agreeably to the printed directions of the school committee."

The Assembly's Catechism, I have been informed, has, from the first settlement of this ancient and venerable town, been taught in schools and families, until a few years past. When I was settled, and entered upon my duties, as one of the school committee, if I recollect right, no other catechism was generally taught in the schools. My attachment to that catechism, as containing an excellent compendium of the truths of the Bible, I have never concealed, but on the contrary have openly avowed.

The uneasiness and anxiety which I felt when an attempt was made, soon after my settlement, to introduce another catechism in its place, may be more easily conceived than described. In reference to the schools in this town, I have always considered myself as acting, not merely as pastor of the second parish, but as one of the ministers of the town of Dorchester. *It is well known, that the parishes in Dorchester are not divided by parish lines, as in some other places.* Some of Mr. Harris's society live nearer my meeting house than his, and some of my society nearer his than mine. This being the case, I had not in the affair, under consideration, any regard to parish bounds, but considered myself as acting with a view to the interests of the town at large. Having understood that Dr. Watts's catechism had been introduced into some of the schools in the town, I immediately examined Dr. Watts's Catechism as contained in his works, and was highly pleased with its plan and object; but, on reading his preface, I observed that it never was the intention of that great and good man *to exclude the assembly's catechism out of religious families,* "for," as he justly observes, "if that should once be done, he had much reason to fear *there would*

*scarce come a better in the room of it.*" This idea I thought very important, and ought generally to be known, *especially in this town* when an attempt was made contrary to the Dr's. intention, to substitute his catechism in place of the assembly's. It was my wish to give this opinion of Dr. Watts all the publicity I could; and I accordingly had it printed in the form of a card, with this motto, *Necessary Caution. Innovations are Dangerous*, accompanied with this quotation from Scripture, Jer. vi, 16, "*Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and ye shall find rest for your souls.*"* Soon after I had it printed I gave some of them to Miss Lydia Baker, one of my parishioners, for distribution. I also gave some of them to Mrs. Howe and Miss Lydia Lewis, if I recollect right, for the same purpose. These persons were at my house several times previous to their being admitted members of my church, and several times since. It was on one of these occasions that I gave them these cards. I may possibly have given them to some others, but of this I have not the least recollection. Soon after these few cards, which I had distributed, were in circulation, I understood they excited considerable uneasiness. The moment this came to my knowledge, I stopped the circulation, so far as it then lay in my power. I immediately locked up the remaining cards in my desk, and have never distributed them, not even to my own people, except within a few days to gratify the curiosity excited by the above complaint.

When brother Field called at my house, previous to our late church meeting, he mentioned, as one of his grievances, that I had circulated the above mentioned cards in the Rev. Mr. Harris's parish. It not occurring to me that he could have reference to Mrs. Howe and Miss Lewis, who, (although not members of my parish, are members of my church, and constantly attend my meeting.) *I denied the charge in presence of brother*

*THE CARD.

A NECESSARY CAUTION.

*Innovations are dangerous.*

"I can sincerely declare," said that great and good man, Dr. Watts, in his preface to his Catechisms for Children, "that it is far from my design or my wish to exclude the Assembly's Catechism out of religious families; for if that should once be done, I have much reason to fear, in our age, there would scarce come a better in the room of it." Watts's Works, vol. 8. p. 214. Jer. vi, 16, "*Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*"

*Pierce.* Had brother Field stated the circumstances I certainly should not have denied the charge. This being the true state of the case, I must leave it to you, brethren, and to the impartial to judge, whether, in this instance, I have been guilty of *designedly* practising the *arts of deception* on our aggrieved brethren.

As to the insinuation, in the articles of charge presented by the Parish Committee, that I meant to guard the first Parish against their Rev. Pastor, I can only say, that such an idea never entered my mind; and I take this opportunity to observe that I have never endeavored, in a single instance, to wound the feelings or to injure the reputation of the Rev. Mr. Harris; but on the contrary, have uniformly manifested towards him that respect, esteem, and brotherly affection, which our situation as ministers of the same town requires. From him I have never heard any thing respecting the circulation of the cards, and had I an opportunity of an explanation, by a personal interview, I have no doubt I could easily convince him that I had not the least intention, however others might wish to represent it, to wound his sensibility or impair his usefulness.

The second article of complaint, alledged by the aggrieved brethren, is a want of charity in refusing to exchange with many of the ministers, who composed the council who ordained me, and who belong to the Boston Association, without giving any satisfactory reason. That I have not generally exchanged with the Rev. Gentlemen referred to, is true, but that I have ever pointedly refused to do it is not correct. I have uniformly said *that I could not* PLEDGE *myself to exchange with any man or any body of men whatever*, but I consider, that, so far as relates to any thing I have said, I am as much at liberty to exchange with either of those Gentlemen the next Sabbath, provided I could see it to be my duty, and provided they would be willing to exchange with me, as I was, the day I was ordained.

With regard to this peculiarly delicate subject, I can only say, that I have endeavored *in my exchanges*, as well as in every part of ministerial duty, to act *conscientiously*, and to conform to the *principles* contained in my *confession of faith* before the ecclesiastical council at my ordination. Unless I have violated these principles, either by my own preaching, or the preaching of others with whom I have exchanged, *(for I consider every person who preaches in my pulpit, as for the time, my representative)* I cannot conceive that I have broken

the contract, that subsists between us, or have given any just cause why I should be torn from a church and people, among whom I expected to spend my days. I am accused *of want of charity*. CHARITY is a word often used, but little understood. If I am deficient in this christian grace, I pray God to forgive me, and to shed abroad in my heart more of that *true charity*, that love to God and man which is the fulfilling of the law. It is also objected to me, that I have not given a satisfactory reason for my conduct respecting EXCHANGES. I do not conceive I am bound to give any other reasons than I have given, nor do I think it would be proper. I wish not to cast any reproach whatever on my brethren in the ministry, however they may differ from me in religious opinions. I am perfectly willing to allow them the same liberty, I claim myself, of thinking and acting for themselves. Who am I that I should judge and condemn my brethren? To our own Master, we stand or fall; and at his bar we must give an account of our opinions, as well as our conduct.

It is likewise objected by our aggrieved brethren and the parish committee, that my conduct tends to interrupt, if not wholly to destroy the fellowship of this church with the neighboring churches.

No one can more sincerely deprecate and lament such an evil than myself. It always has been my endeavor and ardent desire, to live upon terms of friendship and communion with our sister churches; and it is well known that I have uniformly invited their members to our communion, and we have very recently admitted several, with recommendations from our sister churches in this vicinity to the immediate watch and fellowship of this church.*

It is well known that there is a diversity of religious sentiments in the congregational churches. My church were acquainted with my sentiments *before* my ordination, *approved of them*, and *settled me in conformity to them*. I am persuaded that there is no other difference existing between our church and the neighboring churches than what might naturally be expected from that circumstance, and I solemnly declare that I have no wish, whatever, to separate my church from communion with our sister churches.

* One from Rev. Dr. Porter's, and one from Rev. Mr. Bradford's churches in Roxbury, Sept. 1811.

The third article of charge alleged by the aggrieved brethren relates to my exchanging with some ministers who have been requested not to preach in the meeting house while the difficulties remain unsettled. This article of complaint, if made at all, should be applied to ministers who have thought proper to exchange with me, contrary to the request of the parish, and not to me, as I have never been requested not to exchange with those gentlemen. As the vote of the parish was directly calculated, if not intended, to embarrass me, to deprive me of my resources, and to interfere with my rights and privileges, it surely cannot be thought surprising, if the gentlemen referred to, were willing to exchange with me, that I should be willing to exchange with them. But, although all these gentlemen would have exchanged with me, had I wished it, yet to manifest a spirit of mildness and conciliation I have exchanged with only two of them for nearly a year: and an exchange with one of these two,* was agreed upon long before the passing of the parish vote.

The fourth article of complaint alleged by the aggrieved brethren is—"That I have violated an express rule of Christ, in refusing an aggrieved brother, when he requested it, an opportunity to tell me his grievances between me and him alone, and likewise, when in conformity to the same rule of Christ, he took with him one or two more." If I have been guilty of this charge, it was through mistake; and I am sincerely sorry for it, and am willing, in the presence of the Church to ask Brother Field's forgiveness. I will state the facts relative to this charge, and leave the committee and the church to judge how far I have offended. On Saturday morning, Aug. 31st. brother Field called on me, in company with brother Pierce, at my house; After some general conversation on the difficulties in the parish, brother Field requested me to retire into another room. As in the whole course of our difficulties I had cautiously avoided such kind of interviews, I observed to brother Field, that I had no secrets from my family, and thought it unnecessary to retire. During the whole course of conversation I do not recollect that brother Field said a word about my refusing to take the first step with him, agreeably to the 18th, chapter of Matthew. I do solemnly declare, that I had not the

*Rev. Mr. Huntington.

most distant idea that such was the object of his visit. After requesting me to call a church meeting the next day, and promising to send me an official request signed by several of the brethren, he and brother Pierce withdrew.

On the following Thursday brother Field called upon me again, in company with brother S. B. Lyon, and brother Isaac Withington. He then told me that, as I had refused to take the first step, he had come agreeably to the direction of the Saviour to take the second, and wished me to retire with his brethren for that purpose. I observed to him that, if it was his object to take the first step with me, when he was at my house before, I entirely misunderstood him, but that I was now perfectly ready to retire with him alone according to the Saviour's rule. This he refused; and wished me to take the second step. I told him I thought it was improper, as, in my opinion, the first step had not been taken, and I was now willing to take it.

I also expressed a doubt, (whether correct or not, I presume not to say,) whether brethren Lyon and Withington were suitable persons to be witnesses, as they were of the same party with himself, and might be supposed to be prejudiced.

This, as far as I can recollect, is a correct statement of facts; I again repeat, that *in this, and in all things where it is possible I may be wrong* I ask forgiveness of our aggrieved brethren.

I have thus noticed the grievances of our aggrieved brethren. In respect to other matters of grievance, which may hereafter occur, I have never requested that they may not be presented to me. On the contrary, I view myself under the watch and discipline of the church in common with every other member, and hope they will not neglect to consider me in that light.

As our aggrieved brethren have requested us to endeavor to remove the articles of complaint presented by the parish committee together with theirs, although I am of opinion that they are not regularly brought before the church, I am willing to endeavor to remove them, as far as lies in my power.

The articles presented by the parish committee, not mentioned or alluded to by the aggrieved brethren, are the following.

First, "That I appoint and encourage *lectures and religious meetings;* and that they are so frequent, and held at such times and places, as to tend rather to disorder, and the interruption

of domestic union, comfort, and duties, than to the promotion of the social virtues and genuine religion."

To the first part of this charge I plead *guilty*. I certainly do appoint and encourage lectures and religious meetings. Soon after my settlement, I appointed a lecture on Tuesdays, which has been continued to the present time, and, in the opinion of many of the pious and good, has been attended with the happiest effects.

I have also encouraged several prayer meetings, in different parts of the parish, and have done all in my power to countenance and revive the young men's society, in this part of the town. When I come to lie on the bed of death I hope I shall have no greater sin to burden my conscience. As to the evil effects with which they have been attended, I have never witnessed any disorder, except what was made once or twice by inconsiderate or ill advised youth.

The second article of charge, not mentioned by the aggrieved brethren, is, my unfeeling and unnatural conduct in attempting to prevent the neighbors and friends of Mr. Thomas Crehore from attending the funeral of his Son. In order to explain this unhappy affair I beg leave to lay before the committee the letters that have passed between Mr. Crehore and myself on the subject.

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## *Mr. Thomas Crehore's Letter to Rev. Mr. Codman.*

Dorchester, Sept. 14, 1810.

Sir, Whatever conclusion you may draw, from my addressing you in this way, I assure you, Sir, that my motive is purely to be enabled to contradict a false report, if I have in any way been instrumental in circulating one. And whatever opinion you may have formed respecting my character, I know not; but can sincerely say that I have no wish to circulate any false, malicious, and scandalous reports to the injury of any person, and I do disdain the very idea of fabricating falsehood.

I have therefore taken this method to request you, and I have no hesitation in saying, that I presume you will, with great satisfaction and pleasure comply with my request, viz. It has been insinuated by some, and denied by others, that you did, on the evening, previous to my son's funeral, at the house of Mr.

Richard Trow, in the presence of Mr. Trow, his family, and a number of neighbors, request Mr. Trow, and others present, not to attend the funeral; and likewise threatened to leave them without a shepherd, if they did attend.

Now, as this report has caused considerable dispute, I request your negation or affirmation to the same, which will enable me to set the thing in its true light, and prevent any farther controversy on the subject.

Your immediate attention to this will much oblige your friend and very obedient humble servant, THOMAS CREHORE.

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## *Rev. Mr. Codman to Thomas Crehore.*

Dorchester, Sept. 14, 1810.

SIR, I received your letter of this day, in answer to which I can only refer you to the circumstances attending your son's funeral, and leave it to you to judge, whether an application to a minister out of town,* to officiate on that occasion, and to one, with whom it was well known, I have not been in the habit of exchanging, was not directly calculated (I do not say intended) to wound my feelings.

It is true that I did say to Mr. Trow, in the presence of several others, that my feelings were hurt, and that I hoped my friends would not allow the funeral to interfere with their attendance upon the lecture that day.

More than this I have no recollection of saying. I certainly did not threaten to leave them without a shepherd if they did attend.

And now, Sir, permit me to say that had you invited your own minister to have visited your son during his sickness, or to have attended his funeral, I should not have hesitated a moment in discharging my duty, notwithstanding the unpleasant circumstances which had previously taken place. And permit me also to assure you, that I had no design of wounding your feelings by any thing I said to Mr. Trow, and that I sincerely regret if it has occasioned any painful uneasiness to you or your family; for nothing can be farther from the disposition of my heart, than to add to the distress which such a bereavement is calculated to

* Rev. Mr. Buckminster.

excite; for I can truly say, that I bear no ill will to you or yours: but am now, and always shall be, ready, as far as lies in my power, to effect a good understanding between us, and shall always be happy to subscribe myself, your sincere well wisher and pastor, JOHN CODMAN.

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I would here repeat what is there contained, that it was not my intention to wound Mr. Crehore's feelings; and that, if I have *unintentionally* done it, *I am sorry for it, and ask his forgiveness.*

In the parish charges, mention is made of my endeavoring to prevent the customary tolling of the bell for a funeral, as an interference with my lecture. I am sorry to be obliged to say, *that this is not correct.*

Mr. McIntosh, the sexton, called on me to invite me to attend Mr. D. Leeds's funeral.* I told him, I should be happy to attend it, if it would not interfere with my lecture. He observed, that it would not, and at the same time he said, that he should be obliged to toll the passing bell during service time. I told him I was afraid this would be a great interruption to the lecture. He assured me he would hasten the funeral as much as possible, so that the passing bell should toll before the lecture began. But if this should not be the case, that the bell would only toll from the time the funeral came in sight, till it reached the four corners. This, he assured me, was the usual time. Contrary to this assurance, the bell tolled a much longer time than was usual, or than was necessary. This circumstance has been magnified into a charge against me. With what propriety the impartial must judge!

I am charged by the parish committee with disrespectful observations towards some of my fathers and brethren in the ministry.

As the time and place, the words and manner, the persons who heard me, and the persons spoken against, are not mentioned in this article, it is impossible for me to answer it in its present form. I can only say in general, that nothing can be farther from my feelings, than to speak disrespectfully of my fathers and brethren in the ministry.

The last article produced by the parish committee, cannot I conceive be called *an article of charge against me*, as it merely

* Not in my official capacity, but as a neighbor.

expresses *their opinion* that, while my ministerial relation to them shall continue, there will be no prospect of the restoration of that harmony, peace, and brotherly love, which have been so unhappily interrupted, &c.

No one can more ardently desire the restoration of harmony, peace, and brotherly love than myself; and if the fault is in me, I hope I shall soon be convinced of it. But, if it should be found in any, *who have incessantly labored to increase the difficulties, to lessen the usefulness of their minister, to take advantage of their own wrong, and to make it a plea in favor of his dismission*, I hope and trust I shall not be obliged to suffer for their conduct. For if such a principle was once admitted, the faithful ministers of Christ might soon expect to be torn from their churches and societies, to have their ministerial usefulness and happiness destroyed, and be deprived of the necessaries and comforts of life.

I have thus considered the charges alleged against me, by the aggrieved brethren and the parish committee.

I again repeat, that it is my most ardent wish, to have our difficulties settled, and peace and tranquillity restored. But I cannot think that the methods which have been pursued, are calculated to have this effect.

If any thing can be done, brethren, to heal existing difficulties, and to restore peace, I shall be ready to make almost any sacrifices, *consistent with the dictates of my conscience, and the doctrines of the gospel which I consider essential*, to effect so desirable an object, and shall be happy to receive any proposition from you on the subject.

I am, brethren, with sentiments of Christian affection, your friend and pastor,

JOHN CODMAN.

Dorchester, Sept. 14, 1811.

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## *Continuation of the Report.*

After the letters referred to, which Mr. Codman handed to the committee, were read, we inquired of our aggrieved brethren, if what Mr. Codman had offered in his defence, and the acknowledgments he had made, were satisfactory; and whether their grievances were so far removed, that they would forgive him agreeably to his request?

Brother Lyon answered they were no *popes* and could give *no pardons.*

It was then decided by a vote; by which it appeared they all remained dissatisfied, except brother Samuel B. Pierce, who did not vote on the occasion.

Brother Isaac N. Field observed, he thought Mr. Codman was wrong in not conversing with him alone as he was requested, and was told it was according to rule, as he could prove by brother Samuel B. Pierce.

Mr. Codman replied, he certainly should have conversed with his brother Field alone, if he had supposed he came to take the first step with him, according to the 18th chapter of Matthew; but that he expected he came to converse upon the general concerns of the parish, which were no secret, and did not even hear him mention the word rule, until he came the second time and explained his meaning, when he offered to converse with his brother Field alone, and he refused.

Brother Samuel B. Pierce observed, that brother Field requested Mr. Codman to converse with him alone, but does not remember any thing was said about any rule, or the 18th chapter of Matthew.

The aggrieved brethren observed, they did not consider either the committee or the church had any right to try their case, and they did not mean to produce any evidence before them, as they had nothing to do with it.

The committee replied, that the church they represented, and others of the same denomination, were independent churches, and had full power to hear and determine in all cases of complaint or censure, against an offending brother, which respected his character or good standing in the church, and so far as the Rev. Mr. Codman stood in that light, the church must decide.

The committee did not consider the power was delegated to them, but were of opinion it was their duty to inquire into the complaints, and hear such evidence as they were pleased to produce; and in a spirit of meekness, love, and tenderness, to make a fair and candid representation to the church for their information; believing that such a spirit, though it might not accord with our feelings, ought to prevail among all parties, and in all proceedings in the church, who professedly take the precepts and example of Christ, for the rule of their faith and practice. Not to indulge or countenance sin and error which is manifest, and destructive to religion, and the peace and hap-

piness of society, but to regard the frailties and infirmities of human nature with an eye of candor, and a spirit of forgiveness, considering our own imperfections, and making all reasonable allowance for faults which are incident to all,——The aggrieved brethren were then asked by the committee, whether they still believed that their brother Codman had *designedly* practised upon them the *arts of deception?* And the Rev. Mr. Codman asked the same question several times, and to several of the members in particular.

Brother Lyon answered, there was the paper they had signed, that they considered the committee and a majority of the church to be partial to Mr. Codman, and had no right to decide in their case; and that they meant to have an impartial tribunal.

The committee here observed, that neither they nor the church had volunteered their services; and what they had done, was in pursuance of the written request of their aggrieved brethren, and as a happy union had always prevailed in the church, and between the church and the parish, the committee would be very happy, if it could have remained uninterrupted. But, as the principal cause of complaint against Mr. Codman, appeared to be in respect to his conduct *in exchanging, or not exchanging ministerial labors with the neighboring ministers*, they inquired of their aggrieved brethren, whether they considered the right of deciding in that case was not vested in Mr. Codman? or whether the right was vested in him, and he exercised it injudiciously?

Brother Lyon replied, they did not pretend to know the laws, nor the constitution; and declined answering the question; and said, he did not consider the committee or the church had any thing to do with it.

The committee then requested the aggrieved brethren to decide by a vote, whether they wished the church to comply with their request, in calling a mutual council; and they voted unanimously in the affirmative; but refused to propose any arrangements concerning it, until they saw the parish committee; and retired.

We have no desire to make any comments unfavorable to our aggrieved brethren; but feel ourselves bound to say, that so far as brother Codman asked their forgiveness, they were bound to grant it, agreeably to the 18th chapter of Matthew, 21st and 22d verses, and many similar texts of scripture, which we hope,

they will duly consider; and as freely and fully forgive, as they wish to be forgiven.

The second church in Dorchester has, until now, been favored with peace and friendship among themselves, in all their proceedings; but have undoubtedly witnessed with deep concern and regret, the evil tendency of those contentions and disputes which have perplexed and afflicted some of the neighboring religious societies, and that which has taken place in the parish to which we belong.

This we regard as "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day," and requires the best of our abilities to alleviate and remove.

We hope the things which now belong to our peace, will not be hid from our eyes; and that we shall suitably implore, and timely receive, the Divine aid and wisdom, to direct us in our distressing and unhappy contentions, and to lead us in the paths of peace.

We ought to banish, as far possible, all prejudice and party feelings from our hearts and minds, and not be governed by the influence or fear of man, but by a sacred regard to justice, and the examples of the Prince of peace, and the sacred doctrines of his gospel; otherwise we shall be unworthy members of his church, and not deserve the name of Christians. We ought to guard against every measure which will violate the faith or control the conscience of those, who, from their construction of the holy scriptures, hold principles different from our own; esteeming it our duty equally to guard against the conspiracies of the few, or the overbearing influence of the many, knowing majorities, which in many cases must govern, may be wrong; not claiming however any power, but what is vested in us as a church of Christ.

Deeply impressed with these sentiments, (and we hope) under the influence of these principles, we, with diffidence, now proceed to inquire into the articles, stated by our aggrieved brethren against our reverend pastor.

The articles No. 1 and 3, we consider are so similar, as to form but one in respect to exchanges. We are extremely sorry, to find our aggrieved brethren *fully* believe that Mr. Codman has *designedly* practised upon them *the arts of deception*. We hope, on reflection and full information on the subject, they will have good reason, and a disposition, to change their minds.

The conclusion they draw from the instances they name, appears to be founded in mistake, or an overstrained and unnatural construction of his observations, when he said, (as they have been informed) that it was his determination to join the Boston association, with whom he expected to be on the most intimate terms of friendship: this, we apprehend, does not necessarily imply, that he meant to exchange ministerial labors with all the Boston association, for there are some of them who never exchange with each other, and yet are on terms of friendship.

As the principal difficulty seems to arise in consequence of his not exchanging with some ministers, and exchanging with others, what will be said, in this case, if he is only exercising his own rights, and those who contend with so much zeal, resolution, and perseverance, are the invaders of those rights, and at the same time consider it (as it undoubtedly is) their duty to preserve and defend their own?

It is generally, if not universally, allowed, that the right to decide, in respect to exchanges, is vested in the minister; and if this principle is admitted, the question must be at rest:—And we find a large number in this parish, who have subscribed to that opinion, as will appear by their address to Mr. Codman at the time he was *dismissed* and sundry ministers requested not to preach in his pulpit, by a parish vote, Oct 22d, 1810.*

We think we have reason to hope the fellowship of this church with our neighboring churches will not be destroyed. We have had no contention or misunderstanding with any of them; and the ministers of those churches (as our aggrieved brethren justly state) are in regular standing, and highly respected, and have taken an interest in our welfare; and we feel grateful to them for their labors of love. And if any of them, or any members of their churches, differ from our pastor or any of the members of our church, in theological sentiments, they have the same right to differ from us, as we have from them. And it never ought to excite anger, or any unpleasant feelings between us; for contentions on such ground can never be ended or settled with more satisfaction, than if they were in consequence of the diversity of forms and countenances which nature has given us.

* See page 29, in which the parish Voted "*that the connexion between the Rev. Mr. Codman and them become extinct.*"

The article No. 2, for circulating cards in the Rev. Mr. Harris's parish, we have considered. We see nothing in this card that can be considered derogatory or injurious to the Rev. Mr. Harris, or any caution to be aware of him.

It was proposed the last year, to exclude the Assembly's Catechism from the schools in this town. Mr. Codman objected; though he approved of Dr. Watts's Catechism for young children, and made use of Dr. Watts's observations to prove the impropriety of the proposition.

There was some difference of opinion on the subject, between Mr. Harris and Mr. Codman, but the question was amicably settled by the school committee, and the school-masters were directed "to hear the children in that catechism which they shall severally bring, with a written request from their parents."

We have no reason to suppose but that the conduct of Mr. Codman has been fair and honorable in this case, and are too well acquainted with Mr. Harris to think otherwise of him. And, if by means of *any misrepresentation*, or otherwise, he, or any of his church, have unpleasant feelings to us or our pastor, we hope they will be speedily removed, and that the friendship between us may be renewed and strengthened, and cease only with our existence.

The article No. 4, against Mr. Codman for violating an express rule of Christ, in refusing to converse with brother Field alone as an aggrieved brother, seems to result from a mistake which Mr. Codman was willing to rectify, and has fully explained in his defence.

In considering the grievances of our brethren of the church, we have necessarily taken notice of the articles of complaint No. 1, 2, 5, and 6 of the parish committee; they being of the same import with some of the articles of our aggrieved brethren; and though we have no disposition to interfere with the civil concerns of the parish, yet, as a failure in the church and Mr. Codman to remove the whole grievances of our brethren and the parish committee, is the ground on which the aggrieved brethren request the church to join in choosing a mutual council, we believe it our duty to inquire into their nature, magnitude, and extent.

The 3d article for encouraging lectures and religious meetings, Mr. Codman acknowledges to be true, but denies the consequences; and considers it a part of his duty, and thinks much good has resulted from it; and the church are so well acquaint-

ed with all the circumstances as to render our observations unnecessary.

With respect to the 4th article, for unfeeling and unnatural conduct in attempting to prevent the neighbors and friends of Mr. Thomas Crehore, from attending the funeral of his son, &c. Mr. Codman denies part of the conversation which constitutes the crime, if it is one, and explains the other, and declares he had no intention of wounding the feelings of the distressed parent, and if he did, he acknowledges it was wrong, and asks his forgiveness. All which is more fully explained by the letters of Mr. Codman to Mr. Crehore and the church committee, to which we beg leave to refer.*

Much conversation has been introduced on this article, and some accusations appear to have far exceeded the truth, and Mr. Codman being an elder and teacher in the church, it is proper we should bear in mind the injunction in the first of Timothy, 5th chapter, 1st and 19th verses, where it is written, "Rebuke not an elder, but intreat him as a father;" and, "against an elder receive not an accusation but before two or three witnesses."

The 7th article, for disrespectful observations toward some of his fathers and brethren in the ministry, if true, may be highly reprehensible, but it is so indefinite in all respects, that no person could be prepared to answer it, or know its extent, or who was injured; and we feel ourselves justified in saying, it appears to us improper and inadmissible in its present form.

The 8th article states, that while Mr. Codman's ministerial relation to us shall continue, there will be no prospect of the restoration of harmony, peace, and brotherly love which has been so unhappily interrupted, &c.

This we conceive, cannot be considered an article of charge against Mr. Codman, as it merely expresses the opinion of the parish committee.

*If it is the resolution and determination of any of this society, that peace shall not return*, we sincerely lament it. It surely ought not to be considered an article of charge against our pastor, nor be urged as a reason why he should be dismissed; nor do we consider it reasonable or fit that Mr. Codman should be obliged to submit to an ecclesiastical council, an article of so indefinite a nature, and such unlimited extent, and which does not affect his ministerial character.

* See pages 82, 83.

If he is to be dismissed, it ought to be *for his own crimes and misdemeanors by which he has forfeited his ministerial character*, and not *for the crimes of others;* for nothing can be more unreasonable or unjust, than to allow any to take advantage of their own *wrong* to the injury of the *innocent.*

If the aggrieved brethren and the parish committee wish for a mutual council, it is expedient that they and Mr. Codman should agree on the terms; and we are of opinion, that the principles on which he has offered to unite, are reasonable and just, and do not apprehend there will be much difficulty in making the choice and the necessary arrangements.

But as ecclesiastical councils are attended with much expense, and sometimes unfortunately increase the irritation which is already too obvious; we ought seriously to consider, whether it will be attended with any good effect.

Mr. Codman made known his sentiments and faith in the doctrines of the gospel previous to his ordination, and they met the general approbation of all concerned, and, it is not pretended that he has deviated from them; yet, we are now divided and distressed with feuds and animosities; and who will deny that it is in a great measure owing to a diversity of opinions among ourselves.

An ecclesiastical council, if they were disposed, cannot separate Mr. Codman from his friends and pastoral relation to this church, unless he has really forfeited his ministerial character; and his friends will undoubtedly avail themselves of the advantages they fairly possess.

A large number of them stated in their address to him the 22d of April last, "that it is *their determination* to support their pastor, so long as he shall continue to sustain his present character as a minister of the gospel, and give no other occasion of complaint, than that which is alleged against him by those, who now wish to dissolve the compact, so recently, solemnly, and unanimously made between him and the people of his charge.

Unless the parties are disposed to meet each other on terms of conciliation, and make some sacrifices for the sake of peace, they must be deprived of much of the happiness of life, and contention may be entailed to many yet unborn.

Mr. Codman's salary is not his inducement to preach the gospel. He has frequently observed, he was willing to make almost any sacrifices which are consistent, and in his power, to

promote peace and harmony in his parish; and his compliance with our proposition is a proof of his sincerity, as it will operate as a relinquishment of about half his salary, and possibly much more, for the benefit of his hearers.

Which proposition, together with his answer, we beg leave to lay before the church, hoping we shall yet know how good and how pleasant it is for brethren to live together in unity.

But whatever differences may exist in our church and other societies on earth, they must be to many of us of *short duration*, and are of no importance, when we consider the *glory* which will be *revealed* to those who may be united in the church of the first-born in heaven. STEPHEN BADLAM, EBEN. WITHINGTON,
JOSEPH CLAP, jr. JOHN CAPEN, jr.
JOSEPH CLAP. *Comm. of the Second Church.*

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## *The Church Committee to Rev. Mr. Codman respecting his* SALARY.

Dorchester, Sept. 15th, 1811.

DEAR SIR, As you have often expressed your desire to restore and continue peace and harmony in your parish by every means in your power, and that you was willing to make almost any sacrifices, *except of your conscience, and the doctrines of the gospel which you consider essential;*

We therefore, a committee of the church, appointed "to attempt to remove and terminate the existing difficulties and grievances of some of our brethren, and restore peace and union in the church and society," being of opinion, that the reduction of your salary upon some equitable principle, would have a tendency to promote this desirable object, make the following proposition for your consideration:

That, after the present year, your parish shall raise such a sum as shall make the taxes equal on the polls and estates of persons in this parish, to the taxes, which, for the same year, in future, may be assessed in the first parish in this town to pay the Rev. Mr. Harris's salary, or any other minister they may have, and the other common expenses; and, after the payment of the common and usual expenses in your parish, not exceeding one hundred dollars annually, the remainder, together with such sums as your parish shall be entitled to receive, for their

proportion of the ministerial property and funds, and of the non-resident taxes, to be received by you, instead of your stated salary agreed upon at the time of your settlement.

We are sensible that this arrangement will lessen your salary to a large amount, and perhaps far beyond our intentions; but if it does not meet your approbation, any reasonable proposition you please to make will be taken into consideration, and probably will be accepted by the parish.

With true Christian regards, we are your humble servants,

STEPHEN BADLAM, EBEN. WITHINGTON,
JOSEPH CLAP, jr. JOHN CAPEN,
JOSEPH CLAP.

Attest JOHN CODMAN.

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## *Rev. Mr. Codman's Answer.*

*Messrs. Stephen Badlam, Ebenezer Withington, Joseph Clap, jr. John Capen, jr. Joseph Clap.*

Dorchester, Sept. 16th, 1811.

GENTLEMEN, I received your note of the 15th of September, containing a proposition respecting the reduction of my salary.

It is true I have expressed my desire to restore and continue peace and harmony in my parish, by every means in my power; and have repeatedly said, that I was willing to make almost any sacrifices *(except of my conscience, and the doctrines of the gospel which I consider essential.)*

It seems, gentlemen, that it is your opinion that the reduction of my salary, upon some equitable principle, might have a tendency to promote this desirable object.

From the great respect and esteem which I have so long entertained towards you, and from the confidence I have in your judgment and advice, I cannot but think, that your proposition is founded in a disinterested regard to the best interests of our church and society, and to my personal comfort and happiness. Although I am justly entitled to the salary upon which I was settled, and am clearly of opinion "that the laborer is worthy of his hire," yet, I am not insensible to the pecuniary embarrass-

ments which my people must experience, owing to our present unhappy difficulties.

I do not wish to lay upon them a burden heavier than they are able to bear, for if I know my own heart, I did not enter the ministry from worldly motives, nor did I settle over this people from a desire of gain.

I trust I can say with the apostle "I will not be burdensome to you, for I seek not yours, but you."

Although my salary may be greatly diminished by complying with your request, yet I shall have the satisfaction of knowing, that my people are not distressed for my support; a satisfaction, which, to my mind, is much superior to the pleasure to be derived from thousands of gold and silver. For notwithstanding all the uneasiness in my parish, I sincerely love my people, and there is nothing that I am not ready to do, to promote their comfort and happiness, temporal and spiritual, *consistently with the dictates of my conscience.*

I am ready, therefore, and I do hereby comply with your request, and am willing, from the first of January, 1812, to relinquish annually such amount of my stated salary, as may meet the object proposed by you in your communication to me under date of the 15th instant. I am, gentlemen, with sentiments of respect and Christian affection, your friend and pastor.

JOHN CODMAN.

Voted, That the meeting of the church be dissolved.

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## *Rev. Mr. Codman to T. Tileston, Esq.*

DEAR SIR, In my last note I promised to inform you of the result of the church meeting.

The committee reported yesterday, "That if the aggrieved brethren, and the parish committee wish for a mutual council it is expedient that they and Mr. Codman should agree upon the terms, and are of opinion that the principles on which he has offered to unite are reasonable and just," which report was accepted.

I wish to know, prievous to entering upon the subject of a council, whether it is your intention that the articles of complaint presented by the aggrieved brethren be submitted together

with these presented by the parish committee to a council.

I am, Sir and gentlemen of the committee, your friend and pastor. JOHN CODMAN.

Thursday Morning, 19th. Sept. 1811.

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## *T. Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, Sept. 20th, 1811.

REV. SIR, Your note of yesterday was received; as soon as the aggrieved members of the church, and the parish committee can be convened you shall know their result. I am, Rev. Sir, yours respectfully THOMAS TILESTON.

Rev. Mr. Codman.

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## *T. Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, Sept. 23d, 1811.

REV. SIR, Conformable to my note of the 20th. instant I have laid before the parish committee, and the aggrieved members of the church your last note.

"You wish to know previous to entering upon the subject of a council, whether it is our intention, that the articles of complaint, presented by the aggrieved brethren, be submitted together with those presented by the parish committee to a mutual council."

The aggrieved members have agreed to submit them together with those of the Parish committee.

The committee had every reason to believe that after the report of the church committee, you would have given a decided answer, as it respects calling a council, as will appear by your note August 7th, where you say, "I have already stated to you my willingness to join in the choice of a mutual council, on fair principles, and only wait for the result of the said committee which will be made known without delay after it is received."

It has never been contemplated by the committee to establish any new principle in calling a council, but what they have repeatedly stated to you on the subject of calling a mutual

council, they have ever thought to be their right, if so they will not relinquish it by any act of theirs.

Should any new articles of complaint, or grievances arise between this time and the sitting of the council, the aggrieved members of the church in conjunction with the parish committee, are perfectly willing to submit to the decision of the council, the propriety or impropriety, of having the same laid before them.

The committee once more renew their request, contained in the last paragraph of their note of August 4th.

I am, Rev. Sir, in behalf of the committee, &c. yours respectfully THOMAS TILESTON, *Chairman.*

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## *Rev. Mr. Codman to T. Tileston, Esq.*

DEAR SIR, Your note of the 23d instant was received last evening, by which I perceive that the aggrieved brethren intend to submit their articles of complaint together with those of the parish committee to a mutual council.

I have frequently stated to you that I was perfectly willing to unite in a mutual council *on fair principles.*

I have uniformly entertained the opinion that all the articles of complaint to be submitted to a reference civil or ecclesiastical, ought to be known to the defendant before he agrees to the reference, as the variation of complaints might alter his opinion as to the expediency of agreeing to a reference, and might vary his choice of persons to whom the reference is to be made.

I am persuaded, Sir, and gentlemen of the committee, that were your characters to be attacked, with a view to deprive you of the stations you respectively hold in society, you would never agree to submit the subject to referees, without first knowing the nature and extent of the charges to be brought against you, and can you, ought you to expect that I should consent to be tried for my reputation, which is dearer to me than my life; and for my standing in the church, and pastoral relation to my people, which I have a right to expect to retain as long as my ministerial character remains unstained, and the contract that subsists between us inviolate on my part, without

first knowing every article of complaint to be brought against me. I have no wish to deprive you of an opportunity of bringing any new articles of complaint or grievances against me, but I am willing you should take as much time as you please to complete your list of articles, and when it is completed, but not before, I am willing to submit it to a mutual council.

In entertaining these views I have no desire to establish a new principle in calling a council, the only principle I wish to establish, is a principle of justice, which I consider as guaranteed to me by the constitution.

With regard to the charges, already exhibited by the aggrieved brethren and the parish committee, I am ready to submit them to a mutual council.

The 8th article in your letter of the 4th. instant, doth not appear to me to be an article of charge, as it merely expresses the opinion of the committee, that while my ministerial relation shall continue, there will be no prospect of the restoration of harmony, peace, and brotherly love, &c. as this is merely the opinion of the committee, an opinion, too, which may be founded *on their own determination, that peace shall not be restored as long as I continue their minister*, I cannot conceive that I am bound to submit it to the decision of an ecclesiastical council.

If I must be dismissed, it must be *for something I have done*, and not for what *others have done*, it must be *because I have forfeited my ministerial and christian character, and violated my contract*, and *not because a number of my society have determined that there shall be no peace as long as I stay.*

You must perceive, gentlemen, that if such a principle was once adopted, there would be no security whatever to the ministerial office, and a spirit of confusion, anarchy, and disorder would soon spread like the devouring flame through our religious societies.

A minister, (except in particular cases when there is a special contract to the contrary) holds this office for life or during good behavior. He may be impeached for mal-conduct before an ecclesiastical council and deposed.

I am perfectly willing, (and as my reputation for sincerity and truth, has been assailed,) I am desirous to have my character and conduct, fully and strictly, scrutinized and investigated by a mutual council.

If it should appear, that I have so far forfeited my ministerial character or violated my contract as to render it necessary that I should be dismissed, I shall abide the result; if not, I shall not very readily consent to be separated from a church and people whom I love, and many of whom have declared "*their determination to support me as their pastor as long as I shall continue to sustain my present character as a minister of the gospel.*"

Upon these principles, which I conceive to be perfectly reasonable and just, I am ready, at any time, to unite in a mutual council. I am, Sir and gentlemen, &c. &c. JOHN CODMAN.

Dorchester, Tuesday, September 24th, 1811.

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## *T. Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, September 25th, 1811.

REV. SIR, Your note of yesterday was received this afternoon. After a correspondence of nearly three months, on the important subject of calling a mutual council, the aggrieved members of the church and the parish committee view with regret your determination not to join them on principles, which they believe to be perfectly just; should they however, be mistaken in this opinion, they are willing to submit it to the decision of the council, as heretofore stated.

Your note would admit of many comments, but the patience of the committee, &c. being exhausted with the lengthy discussion already had, think proper to dispense with troubling you any further on this important subject as it respects that particular point.

I am, Rev. Sir, requested to inform you, that the aggrieved members of the church, together with the parish committee, will meet at the south meeting-house in Dorchester, on Monday the 30th instant, at 3o'clock, in the afternoon, for the purpose of choosing a council, at which time and place, they again renew their request that you meet them, and join in agreeing upon a mutual ecclesiastical council, to hear, and act upon existing difficulties between you and your society.

In case you do not meet them, they will consider you as unreasonably refusing to join them in calling a mutual council, and will proceed agreeably to the parish vote, in calling an ex-

parte council. I am, Rev. Sir, in behalf of the aggrieved members and the parish committee, yours respectfully,

THOMAS TILESTON, *Chairman.*

N. B. Should you incline to meet us, if any early day would be more convenient, it would be as agreeable to the committee.

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## *Rev. Mr. Codman, to T. Tileston, Esq.*

I RECEIVED your note of the 25th instant, in which you state, that the aggrieved members and the parish committee intend meeting at the south meeting-house in Dorchester, on Monday at 3 o'clock, P. M. to choose a council, and request me to attend. I have always stated to you the principles upon which I was willing to unite in a mutual council, and am sorry they do not meet your approbation. Being confident however that they are perfectly reasonable and just, I thought it my duty to state them in the clearest manner in my last note.

It seems that there is a difference of opinion between the committee and myself respecting the propriety of bringing forward articles of charge, between the choice and the sitting of the council.

I feel disposed to do every thing in my power towards uniting in a council; and, although I remain of the same opinion as formerly, yet I am willing to wave the question of introducing any new articles of charge against me, between the choice and sitting of the council, until their meeting, *reserving to myself the right of remonstrating against it.*

I trust that this concession on my part will convince you, Sir, and gentlemen of the committee, that I am not only ready but desirous to unite with you in a mutual council.

It will not be in my power to meet you as proposed, as I expect the pleasure of seeing the Association at my house at the time appointed for your meeting.

I will however make the following propositions for your consideration, viz.

That the council consist of ten or twelve Churches. Five or six to be chosen by me, and five or six by you, that each Church shall be requested to send their pastor and one delegate, and that no business shall be transacted without the consent of both parties, unless all the ministers and delegates are present.

As to the time for the sitting of the council, I leave it to you to propose it.

I would suggest, however, the propriety of giving time for ministers at a considerable distance to assemble, as the council may perhaps be composed of such; as they may be thought more impartial than those in the immediate vicinity.

Should you think proper to propose any farther arrangements you will be kind enough to give me information.

I am, Sir, and gentlemen of the committee, with due respect, your friend and Pastor, JOHN CODMAN.

Saturday, 28th September, 1811.

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Dorchester, Sept. 30th, 1811.

DEAR SIR, Your note of the 28th instant was received this morning.

The committee would have rejoiced had you, agreeable to their request, appointed a time when you would have met them, and completed the business which they have so ardently wished for.

It appears by your note that you leave it with the committee to appoint the time and place when the business is to be accomplished.

They therefore state to you (knowing your engagement tomorrow) that it will be agreeable to them, to meet you on Wednesday next (if so to you) at three o'clock in the afternoon, at the south meeting house in Dorchester, with as many of your friends as you think proper, to agree upon calling a mutual council. The committee suggest this mode as the most expedient, as it will save much time and trouble, both to yourself and them, as some questions may arise that may be immediately settled by a personal interview, and be a mean of bringing to an issue an affair which must be so desirable both to minister and people.

I am, Rev. Sir, in behalf of the committee, yours respectfully, THOMAS TILESTON, *Chairman.*

Mr. Codman, with several of his friends, accordingly met the parish committee, agreeably to their request, at the south meeting house, on Wednesday afternoon, 2d of October, when the following propositions were presented by Mr. Codman, which were accepted as preliminaries to calling a council.

I am willing to unite in a mutual council, "*to hear and determine upon certain articles of charge presented against me by the aggrieved members of the church and the parish committee.*"

I am willing to wave the question respecting introducing any new articles of charge between the choice and sitting of the council till their meeting, reserving to myself the right of remonstrating against it.

I propose that the council consist of ten or twelve churches.

Five or six to be chosen by the aggrieved brethren and the parish committee, and five or six by me.

That each church be requested to send their pastor and a delegate, and if any pastor or delegate be prevented from attending, the council shall direct in what manner the vacancy shall be supplied or equality be restored.

As to the time of the sitting of the council, I shall agree to any you propose, not less than a month from the time the letters are sent.

You may choose your churches if you please and let me know them, or if you please, you may choose them without my knowledge, and I will do likewise.

Letters missive to be sent, in the name of the pastor, the aggrieved members of the church, and the parish committee, to certain churches, requesting their attendance by their pastor and a delegate, at Dorchester, on such a day, "*to hear and determine upon certain articles of charge presented by the aggrieved brethren and the parish committee against their pastor.*"

There is nothing now wanting but to agree upon a day, each party to choose their churches, and to send the letters.

After having fixed the day and the number of the churches, if you will delegate two of your members, one to sign in behalf of the aggrieved members of the church, and one in behalf of the parish committee, to unite with me in drafting the letters, the business can be completed without delay.

Mr. Codman agreed to meet one of the parish committee, and one of the aggrieved brethren at his house on Friday afternoon, the 4th instant, to unite with them in the choice of the churches to form the council, and to write the letters missive."

The above propositions were unanimously agreed to.

They accordingly met, when the following churches were agreed upon, and the following letter missive signed by both parties.

| | |
|---|---|
| Dr. Prentiss, of Medfield. | Rev. Mr. Bancroft, Worcester. |
| Dr. Lyman, of Hatfield. | Dr. Kendall, of Weston. |
| Dr. Reed, of Bridgewater. | Dr. Austin, of Worcester. |
| Rev. Mr. Elliot, of Watertown. | Dr. Morse, of Charlestown. |
| Rev. Mr. Greenough, of Newton. | Rev. Mr. Thayer, Lancaster. |
| Rev. Mr. Thacher, of Dedham. | Dr. Worcester, of Salem. |

## *Letter Missive.*

Dorchester, October 4th, 1811.

*To the Church of Christ in* *under the pastoral care of* GREETING.

Rev. and Beloved, We, the undersigned, request your attendance by your pastor and a delegate, in ecclesiastical council, at Mr. E. Thayer's, in Dorchester, on Wednesday, 30th of October, at 9 o'clock, "to hear and determine on certain articles of charge presented by certain aggrieved brethren of the church and the parish committee against their pastor."

Wishing you grace, mercy, and peace, we remain with sentiments of respect and Christian regard,

John Codman, *Pastor.*

Ebenezer Davenport,
*In behalf of the aggrieved members of the church.*

Thomas Tileston,
*In behalf of the parish committee.*

## *Church Meeting.*

At a meeting of the Second Church in Dorchester, October 11th, 1811, after lecture, in consequence of the following request.

Dorchester, October 9th, 1811.

Rev. John Codman,

Sir, As an ecclesiastical council is called, in pursuance of a vote of the parish, with which the church in Dorchester under

your pastoral care are materially concerned, and the result of which may be to you and to them very important,

We request you to desire the church to stop after lecture on Friday next, to determine what they will do concerning it.

JAMES BAKER, JOSEPH CLAP,
JOSEPH CLAP, jr. JOHN CAPEN, jr.

Voted, That Deacon Stephen Badlam, Brother John Capen, jr. and Brother Joseph Clap, be a committee "to consider what measures are expedient for the church to take respecting the ecclesiastical council which is to be convened on the 30th instant, *to hear and determine on certain articles of charge presented against the pastor of this church, by the committee of the second parish in this town,*" and to report at the adjournment.

The meeting was then adjourned to Tuesday the 15th inst. after lecture. JOHN CODMAN, *Clerk.*

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AT a meeting of the Second Church in Dorchester, Oct. 22d, according to adjournment. The committee chosen October 11th made the following report.

"Pursuant to a vote of the Second Church in Dorchester of October 11th, 1811, The committee appointed to consider what measures are expedient for the church to take respecting the ecclesiastical council, which is to be convened on the 30th instant, "*to hear and determine on certain articles of charge presented against the pastor of this church, by the committee of the second parish in this town,*" are of opinion, that, as the church have never been requested by the parish or their committee to concur in the vote of the parish, it is not intended by them to trouble us on the subject. But out of respect to the venerable council and our reverend pastor, we recommend that the church choose a committee to answer any questions which the council think proper to ask, and make such communications as may be found expedient.

STEPHEN BADLAM,
JOHN CAPEN, jr.
JOSEPH CLAP,
} *Committee of the Second Church.*

Dorchester, October 22d, 1811.

The above report was unanimously accepted, and the following brethren chosen a committee for the purpose therein expressed, viz.

Deacon Stephen Badlam, Brother John Capen, jr.
Deacon Ebenezer Withington, Brother Joseph Clap,
Deacon Joseph Clap, jr. Brother Nathaniel Swift,
Brother Doctor James Baker, Brother Lemuel Withington,
Brother Jonas Tolman, Brother Samuel Capen, jr.
Brother Edward Sharp.

The meeting was then adjourned to Wednesday, the 30th instant, at ten o'clock, A. M.

*Attest*, JOHN CODMAN, *Clerk*.

N. B. Some questions were asked of the committee above named, which were chiefly answered by shewing the church records to the venerable council.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

REV. SIR, The committee at a late meeting, reviewing their articles of complaint against you, have thought proper to expunge from the list, *the third reason* offered, why they wish for a separation; accordingly it will not be brought against you.

I am, Rev. Sir, in behalf of the committee, yours respectfully,

THOMAS TILESTON, *Chairman*.

Monday Morning, October 28th, 1811.

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# *RESULT OF COUNCIL.*

Dorchester, October 30th, 1811.

IN pursuance of letters missive from the Rev. John Codman, Pastor of the Second Church in this place, and some aggrieved members of the church, together with the parish, "*to hear and determine on certain articles of charge presented against the pastor*," the following Elders and Messengers assembled at the house of Mr. Ezekiel Thayer.

Medfield, Rev. Thomas Prentiss, D. D.
Brother Artemas Woodward.
Hatfield, Rev. Joseph Lyman, D. D.
Brother Isaac Maltby.

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|---|---|
| Bridgewater, | Rev. John Reed, D. D. |
| | Brother Simeon Keith. |
| Watertown, | Rev. Richard R. Eliot. |
| | Deacon Moses Coolidge. |
| Newton, | Rev. William Greenough. |
| | Deacon Joseph Adams. |
| Dedham, | Rev. Thomas Thacher. |
| | Deacon John Richards. |
| Worcester, | Rev. Aaron Bancroft, D. D. |
| | Brother Joseph Allen. |
| Weston, | Rev. Samuel Kendall, D. D. |
| | Brother Nathan Hagar. |
| Worcester, | Rev. Samuel Austin, D. D. |
| | Brother Moses N. Child. |
| Charlestown, | Rev. Jedidiah Morse, D. D. |
| | Brother Jeremiah Evarts. |
| Lancaster, | Rev. Nathaniel Thayer. |
| | Brother Ebenezer Torrey. |
| Salem, | Rev. Samuel Worcester, D. D. |
| | Brother John Punchard. |

The Council formed by choosing the Rev. Dr. Prentiss, Moderator; Rev. Mr. Thayer and Rev. Dr. Worcester, Scribes.

The Rev. Moderator led the Council in an address to the throne of Divine grace for assistance and direction.

The parties were then admitted, by vote, to appear before the council and make their communications. After receiving such statements as the parties thought proper to make, relating to the manner of calling the council, proceeded to the following declarations.

As it has been made a question, whether this council has been convened in conformity to the principles and usages of our churches;

Voted, That although the course of proceeding was such, that the Church did not judge it advisable to be a party in calling a Council, but only voted, "that if the aggrieved brethren and the committee of the parish wish for a mutual council, it is expedient that they and Mr. Codman should agree upon the terms; and are of opinion, that the principles on which he has offered to unite are reasonable and just:" yet this council may be considered as mutual between the Rev. Mr. Codman on the one part, and the aggrieved members of the church with the

parish on the other, and is duly authorized to proceed to the business, prescribed in the letters missive.

In reference to a proposal made to the council respecting the admission of advocates, it was voted, that, although in the opinion of this council, it is not expedient, in ordinary cases, to admit legal advocates before ecclesiastical bodies, yet, under existing circumstances, the council consent that the two gentlemen proposed as advocates in the present case, on the part of the aggrieved members of the church, and the parish: viz. the Hon. Mr. Dexter, and Mr. Parsons, be admitted. The Rev. Mr. Bates was also admitted as an advocate for the Rev. Mr. Codman; and, at a subsequent stage of the business, at the particular request of the friends of the Rev. Mr. Codman, Mr. Davis, the solicitor-general was admitted as an advocate for them.

The preliminaries being settled, the council went into the hearing and consideration of the matters submitted by the parties, and continued by adjournments until Thursday, 7th of November. Upon the several articles of charge exhibited against the Rev. Mr. Codman, the council, in the course of their proceedings, passed as follows:

Voted, 1. That the charge of *intentional deception*, as stated in the first specification of the aggrieved brethren *has not been supported.*

2. That the charge of *intentional deception*, as stated in the second specification of the same article *has not been supported.*

3. That the charge *of having violated an express rule of Christ, in refusing an aggrieved brother an opportunity to tell his grievances*, as stated in the fourth article of the aggrieved brethren, *has not been supported;* although it appears, that the Rev. Mr. Codman and brother Field misunderstood each other in the attempt to take the first step.

4. That the charge *of unfeeling and unnatural conduct*, as stated in the third article of the parish, *is not supported;* as it appears, that the interference of the Rev. Mr. Codman, in the tender obsequies of a funeral, was made under peculiar circumstances; and that his subsequent explanations ought to be considered as satisfactory.

5. That *the circulation of a card by the Rev. Mr. Codman, in the town of Dorchester*, alluded to in the fourth article of the charges of the parish, was an indiscreet and improper act,* *al-*

*For an explanation of the circumstances, attending the circulation of *the Card*, the reader is respectfully referred to Rev. Mr. Codman's *Defence*, pages 76, 77.

*though it is not proved, that there was an evil or unchristian design in the transaction.*

6. That as the parties who brought forward articles third of the aggrieved brethren, and sixth of the parish, deemed them *unimportant*, this council consider them as virtually withdrawn.

The following motion was then submitted to the consideration of the council.

"That in the opinion of this council, the aggrieved brethren and the majority of this parish, have just cause of complaint against the Rev. Mr. Codman for having neglected to exchange ministerial labors with the ministers of the Boston Association, generally, as presented in the second article of the aggrieved brethren, and in the first article of the committee of the parish."

Upon this motion the council divided by *yeas* and *nays* as follows.

| Yeas. | Nays. |
|---|---|
| *John Reed*, | *Thomas Prentiss*, |
| Simeon Keith, | Artemas Woodward, |
| *Richard R. Eliot*, | *Joseph Lyman*, |
| Moses Coolidge, | Isaac Maltby, |
| *Thomas Thacher*, | *William Greenough*, |
| John Richards, | Joseph Adams, |
| *Aaron Bancroft*, | *Samuel Austin*, |
| Joseph Allen, | Moses N. Child, |
| *Samuel Kendall*, | *Jedidiah Morse*, |
| Nathan Hagar, | Jeremiah Evarts, |
| *Nathaniel Thayer*, | *Samuel Worcester*, |
| Ebenezer Torrey, | John Punchard. |

This council, at the conclusion of our result, feel it to be our duty to declare, that we have, as we trust, attended with patience and impartiality to the statements, evidence, and pleas, which have been presented to us by the parties in this controversy, and, though unable to decide on the last question, which came before us, yet we deeply sympathize with the pastor, church, and congregation, under their present unhappy divisions; and unitedly recommend to them "the things which make for peace, and things wherewith one may edify another."

In this imperfect state a difference of opinion, on religious subjects, is to be expected. It is then the duty of Christian brethren, to "keep the unity of the spirit in the bond of peace." We do, therefore, earnestly recommend to all concerned, that in the maintenance of what may be deemed their Christian and

civil rights, they preserve a condescending, mild, peaceable, and charitable disposition. Love as brethren. Be pitiful. Be courteous. Live in peace. And may the God of peace delight to dwell with you and bless you.

May the grace of our Lord Jesus Christ be with your spirits. Amen.

The acceptance of this result was unanimous.

THOMAS PRENTISS, *Moderator.*
NATHANIEL THAYER, } *Scribes.*
SAMUEL WORCESTER, }

A true copy, *Attest*,
NATHANIEL THAYER, } *Scribes.*
SAMUEL WORCESTER, }

## *Petition of Ebenezer Dorr and others.*

To the Gentlemen composing the Second Parish in Dorchester under the pastoral care of the Rev. John Codman.

FRIENDS AND BRETHREN, The law passed at the last session of the General Court *respecting public worship and religious freedom*, having authorized persons to become members of religious societies, by having such membership certified by a committee chosen for that purpose, and filed with the Clerk of the town where they dwell;

We, the subscribers, wish to avail ourselves of that privilege and become members of your parish, provided the same shall meet your approbation.

When your parish was formed, such persons only as signified their desire, in writing, to join it within one year were permitted; and there being no minister of the gospel settled within that time, we neglected the privilege until it was too late; and, as we generally live near and attend public worship in your meeting-house, we think it expedient that we should belong to your society, if you are pleased to receive us, and will take measures for that purpose at your next meeting.

We have no desire to become parties in any unpleasant disputes which exist, but hope that peace will be restored, on which the happiness of so many depend, and that we may enjoy it with you without interruption.

Ebenezer Dorr, John Lemist,
John Tolman, Thomas Leed,

Edward Foster,
Stephen Tolman,
Lemuel Tolman,
Joseph W. Withington,
Phinehas Tolman,
Elizabeth Clap,
Paul Lambert,
Elizabeth Davenport.

*Dorchester, Oct. 9th*, 1811.

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## *Request for the insertion of certain Articles in the Warrant for the Parish Meeting, Nov. 28.*

Dorchester, November 20th, 1811.

To Thomas Tileston, Esq. Messrs. Thomas Crehore, and Ebenezer Daggett, Assessors of the Second Parish in the town of Dorchester.

GENTLEMEN, We the subscribers respectfully request you to insert, in your warrant for the next meeting of said parish, the following articles, viz.

1. To see if the parish will permit Ebenezer Dorr, of Roxbury, and sundry persons in the town of Dorchester, to become members of said second parish, for reasons mentioned in their petition or request, in writing.

2. To choose a committee to certify the membership of such persons as may become members of said second parish, agreeably to the law respecting public worship and religious freedom, passed at the last session of the General Court.

To consider, and if the parish please, to accept of the proposals made by a committee of the Church in this parish to the Rev. Mr. Codman respecting the relinquishment of a part of his salary, as stated in said committee's letter, and Mr. Codman's answer in September last.

Benjamin Hitchborn,
John Winthrop,
Ebenezer Capen,
John Baker,
Joseph Clap,
James Baker,
Ebenezer Withington,
Joseph Clap, jun.
Samuel Capen, jun.
John Capen, 4th.

## *Parish Meeting.*

At a Meeting of the Second Parish in Dorchester, on Thursday the 28th of November, Anno Domini, 1811.

*Mr. Samuel Withington, Moderator.*

Whereas the late ecclesiastical council were not able to make any result upon the main subject of complaint, and dissatisfaction submitted to them; and whereas the council did recommend, and it is always a duty to pursue such measures as will tend to peace, that the God of peace may delight to dwell among us; and whereas, the continuance of controversies, contentions, and animosities between clergymen and people, are contrary to the benevolent and charitable spirit of the gospel, and tend to destroy all domestic, social and Christian peace, harmony and brotherly love, to imbitter all the joys of life, and blast the hopes of everlasting enjoyment hereafter in the peaceable kingdom of the Redeemer;—and whereas, there appears to be no prospect of a restoration of peace, harmony, and friendly intercourse in the parish, so long as the Rev. Mr. Codman remains its minister;—and whereas, the letters missive for calling the council were so drafted, either intentionally, or by mistake, that the council thought they could not, or at least were not expressly required to give their advice and opinion upon the expediency, under all circumstances, of the dissolution of the connexion between the minister and parish;

Therefore—Voted, That Thomas Tileston, Thomas Crehore, Ebenezer Daggett, Benjamin Parsons and Ebenezer Trescott, be a committee with full power and authority to appoint and agree, with the Rev. Mr. Codman, in choosing a mutual ecclesiastical council; or in case the Rev. Mr. Codman refuses to join and agree with them in choosing such council, forthwith to appoint an ex parte ecclesiastical council, to take into consideration the complaints against the Rev. Mr. Codman, on account of his having refused and neglected, contrary to the expectation and wishes of the parish, to exchange ministerial labors with most of the Rev. Clergy of the Boston Assosiation of ministers; and to take in view, the present unhappy state and situation of the parish, and to give their advice, or result, whether it is expedient or necessary, that the Rev. Mr. Codman should be dismissed from his ministerial and pastoral office in said parish; or, that he should be advised to ask a dismission, and that the parish should be requested to grant the same upon just and honorable terms.

And that the said committee be fully authorized to transact, do and perform whatever may be necessary to carry into effect the object of this vote.

Voted, To decide the third article in the warrant by written yeas and nays; yeas 57, nays 36.

*A true Copy. Attest,* THOMAS TILESTON, *Clerk.*

N. B. The meeting called at the request of Benjamin Hitchborn and others, was dissolved by a vote of the parish, and the articles were not acted upon.

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## *Thomas Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, Nov. 29, 1811.

REV. SIR, The committee chosen at the parish meeting on the 28th instant, request you to meet them on Friday next, and agree upon a mutual ecclesiastical council, for the purposes mentioned in the vote of the parish of the 28th instant.

They also request you as pastor and head of the church (before that time) to call a meeting of the church, and inform them that it is the desire of the committee that the Church would join you, and give their consent that the committee and you should appoint a mutual ecclesiastical council, as stated in the parish vote. I am, Rev. Sir, in behalf of the Committee, yours respectfully, THOMAS TILESTON, *Chairman.*

Rev. Mr. Codman.

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## *Application for a Church Meeting.*

Dorchester, Nov. 30, 1811.

REV. SIR, The aggrieved members of your Church request you to call a church meeting on Friday next, for the purpose of uniting with the parish committee, to agree in choosing a mutual ecclesiastical council, upon the principles stated in the parish vote of November 28th, 1811.

In behalf of the aggrieved brethren,

SAMUEL WITHINGTON,
EBENEZER DAVENPORT,
SAMUEL B. LYON,
} *Committee.*

Rev. Mr. Codman.

## *Rev. Mr. Codman to T. Tileston, Esq.*

Dorchester, December 2, 1811.

DEAR SIR, On Saturday morning I received your note enclosing the vote of the parish, of the 28th ult. and requesting me to meet the committee therein appointed on Friday next; previously to which I had received a request from a committee of the brethren of the church, to call a church meeting on Friday, on similar business.

As soon as I know what steps the Church will take in this unpleasant affair, I will reply more particularly to the request contained in the parish vote.

With due respect, your friend and pastor, JOHN CODMAN.

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## *Church Meeting.*

Friday, December 6th, 1811.

THE church met, agreeably to notice given by request of the aggrieved members of the church, and voted to choose a committee of five to take the subject into consideration, and to report at the adjournment; and Deacon Badlam, Deacon Withington, Deacon Clap, brother John Capen, jun. and brother Joseph Clap were accordingly chosen, and the meeting adjourned to Thursday next, at 4 o'clock, P.M.

*Attest*, JOHN CODMAN, *Clerk*.

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## *Rev. Mr. Codman to T. Tileston, Esq.*

DEAR SIR, In my note dated the 2d instant I informed you, that as soon as the church had acted upon the unpleasant business submitted to them, I would reply more particularly to the request contained in the parish vote.

The church met yesterday agreeably to appointment, and chose a committee to take the subject into consideration, and to report on Thursday next.

As you are probably anxious to hear from me, I think it my duty not to wait for the report of the committee, but immediately to pay attention to your request.

I had indulged the hope that a reconciliation would have taken place, and peace and harmony would have been restored, after a mutual council, regularly and impartially chosen, had resulted upon the charges alleged against me, and after I had manifested a disposition, as far as possible, to comply with the wishes of my society. But in order to convince you that I shall never shrink from an investigation into my character and conduct, I am ready, if you still insist upon it, to unite with you in the choice of another council upon fair principles. At the same time I cannot but express my regret that such a step should be persisted in, as I fear it will not be attended with any good effect, and will only involve the society in unnecessary trouble and expense.

If these evils could be prevented by some accommodation between those who wish the continuance, and those who desire the dissolution of my ministerial relation, it would be greatly desirable. But if this cannot be effected, and the parish are determined to carry their late vote into execution, I am ready to unite in a mutual council.

It is uncertain whether the church will, or will not unite in the choice. Before, then, we can proceed, it will be necessary to wait to hear the report of their committee.

In the mean time I am, Sir, and gentlemen of the committee, with due respect, your friend and pastor, JOHN CODMAN.

Dorchester, Saturday morning, Dec. 7th, 1811.

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## *T. Tileston, Esq. to Rev. Mr. Codman.*

Dorchester, Dec 9th, 1811.

REV. SIR, Your note of the 7th instant, was received on Saturday evening last, wherein you inform the committee, that the church met, agreeably to appointment, and chose a committee, to take the object of the meeting into consideration, and report at the adjournment.

You also state to them that you had indulged the hope that a reconciliation would have taken place, and peace and harmony have been restored, after a mutual council, regularly and im-

partially chosen had resulted, upon the charges alleged against you—and after you had manifested a disposition, as far as possible, to comply with the wishes of your society.

The committee, Sir, have been, and are still ignorant of any measure pursued by you, to effect so desirable an object as the restoration of peace and harmony in your society, unless indeed, you have particular reference to the recent exchange made with the Rev. Mr. Lowell;* a gentleman with many other of his friends and associates, your society would have rejoiced to have heard in the pulpit long before this period.

The earnest and repeated solicitations of a great majority of your parish on this important subject, must be so apparent to you, that further comment at the present time is considered unnecessary.

The committee have heard no principle avowed by you, Sir, that satisfies them, as to the extraordinary circumstance of exchange made with the Rev. Mr. Lowell. And, Sir, if this is all you can possibly do, to restore peace and tranquillity in the parish, you must not feel disappointed, if months or years should pass away before its accomplishment.

The committee request you, immediately after the result of the church meeting is known, to appoint a time and place for the purpose of agreeing upon a mutual ecclesiastical council, upon just and honorable terms (with an umpire) to settle existing differences as stated in the parish vote.

I am, Rev. Sir, in behalf of the committee, yours respectfully,

THOMAS TILESTON, *Chairman.*

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## *Church Meeting.*

AT a meeting of the Second Church in Dorchester, Thursday December 12th, agreeably to adjournment.

The committee chosen at the last meeting reported as follows. The committee appointed by the Church on the 6th instant to "take into consideration the parish vote of the 28th ult. and the request of the aggrieved members of this Church," beg leave to submit the following

* As much conversation has taken place, and many mistakes and misrepresentations have been made in consequence of this exchange, the Rev. Mr. Codman thinks it a duty he owes himself and the public to state, that the exchange was made *consistently* with the principles which have uniformly governed him in his ministerial exchanges.

# REPORT.

Before your Committee propose the measures which appear to them proper to be taken by the Church at this time they think it expedient to exhibit a brief and explicit declaration of what we consider to be the sentiments and feelings of this church towards their pastor.

We have long been silent. From a regard to peace we have as far as possible, kept ourselves aloof from the various subjects of dispute. But the time has now arrived when longer silence would be attributed to timidity, irresolution, and a want of attachment to him who is placed over us in the Lord.

It seems proper and necessary therefore, to preserve on the records of our church a solemn, written document, expressing our views with respect to the Christian and ministerial character of the Rev. Mr. Codman.

When, in compliance with the unanimous wishes of the church, our pastor was ordained to the work of the ministry among us, we esteemed it a happy day. We anticipated from him a course of faithful labors and affectionate endeavors to promote our good. We cheerfully and sincerely pledged ourselves to return those kind offices which are due from a Christian church to a beloved pastor. And we hoped and prayed for spiritual blessings upon us and our children.

We solemnly give thanks to God this day, that the anticipations, indulged at the time of the Rev. Mr. Codman's ordination have been in some good degree realized; and the mutual promises then expressed in some good degree fulfilled.

As our pastor had, before his settlement, stated most fairly and distinctly, the doctrines which he intended to preach, and the manner in which he intended to discharge his ministerial duty, we knew what to expect from him in this important concern. And, after three years have elapsed, we are not able to perceive that he has deviated from the course of conduct, which he then so explicitly prescribed to himself. On the contrary, we feel ourselves constrained to declare, that in the services of the pulpit, he has laboriously and zealously inculcated those doctrines which he then professed, and has followed them by pressing on the conscience and the heart the duties of Christianity.

We have always regarded him, and do now regard him as a faithful laborer in the vineyard of his Lord; as a workman, who needeth not to be ashamed, rightly dividing the word of truth, as a conscientious minister of the New Testament, who watches for souls, as one who must give an account, and who strives, and labors, and prays for the salvation of his people. In his private intercourse with the members of his church and parish, we recognize the disinterested, self-denying, beneficent spirit of the gospel. We rejoice in saying, that we believe him to be remarkably actuated by this spirit; that in his visits to houses of affliction he is a minister of consolation; that to those, who are inquiring what they shall do to be saved, he is an affectionate, spiritual counsellor; and that, in private dwellings, as well as in the pulpit, on other days of the week, as well as on the Sabbath, he is a blessing to his people.

We desire also to state, with devout gratitude to God, that we have reason to hope our pastor's labors have been manifestly attended with a Divine blessing. Large additions have been made to our number under his ministry; the attention of our youth has been directed to religion, and the fruits of the Spirit have appeared, as we conceive, in the increase of vital and practical piety.*

It is painful to reflect, however, that this our joy is damped, and our flattering prospects clouded, by an opposition to Mr. Codman of a very unpleasant nature. On this opposition we refrain from making any remarks, only lamenting its existence, and heartily wishing that it may subside.

It gives us peculiar pain, that it has increased in vehemence and numbers.

Notwithstanding this unhappy state of things, your committee are decidedly of opinion, that *there is no just cause for a separation between the Rev. Mr. Codman and his parish*, and that it is the duty of this church to do all in their power to prevent such a separation. The evils which would result, in case our pastor should leave us, are so many and so great, that we cannot anticipate them without the most painful sensations. Divided and

*At the time of the Rev. Mr. Codman's ordination, in Dec. 1808, the second church in Dorchester consisted of 88 members. Since which 52 have been added *by profession*, and 14 have been received from *other churches*; 5 have died, leaving the present number 149, of whom 49 are males, and 100 females.

April, 1812.

torn to pieces, we should not be able to unite in another minister. Deprived of a man whom they greatly esteem, the church would despond and languish. A prey to sectarians; this parish would very probably be exposed to numberless dissentions, and the present difficulties would be continued through succeeding generations. In short, we should consider the dissolution of Mr. Codman's pastoral relation to his people, as a frown of Divine Providence, as an awful calamity, the full extent of which cannot be foreseen, or viewed with too much apprehension.

The questions to be submitted to a second ecclesiastical council relate, as appear from the vote of the parish, to the following subjects: *first*, the complaints of the parish, with regard to ministerial exchanges; and, *secondly*, the reasons, furnished by existing difficulties, for the dissolution of the pastorial connexion. We think such a council unnecessary, and the demand to convene it unreasonable. The grounds of this opinion are the following:

FIRST. The opposers of Mr. Codman have already prepared all the articles of charge which they could collect against him, and laid them before a mutual ecclesiastical council, composed of able, pious, and good men, who found the charges unsupported by evidence; or the actions complained of, so innocent in their nature, as to leave nothing against his ministerial and moral character and conduct.

SECOND. The complaint, relative to exchanges, is a reiteration of the question, on which the council were equally divided. A renewal of the same complaint, so suddenly, appears contrary to the beneficent and charitable spirit of the gospel, and too oppressive to be justified in a free government. We consider the right to decide, in respect of exchanges, to be vested in the minister; as many difficulties may exist, which are generally unknown to the society, and never could be obviated or settled by a numerous assembly, having diverse sentiments and views, and being under the influence of different interests, attachments, and prejudices.

THIRD. A late exchange of ministerial labors, made by Mr. Codman with a highly respected member of the Boston Association, appears to have increased the irritation of some of Mr. Codman's opposers, whose complaint is, that he does not exchange with said Association; which clearly evinces, that no

course of conduct can be adopted, which will meet their general approbation.

FOURTH. We consider the contract, between Mr. Codman and his parish, to be binding on theparish in law and conscience, so long as he preserves it inviolate on his part; and there does not appear to be the least foundation for any pretence that Mr. Codman has thus violated it.

FIFTH. We believe that the complaint against Mr. Codman with respect to exchanges, has been with many only *ostensible*, and, *that opposition to his religious doctrines is the radical cause of complaint and dissatisfaction*; which, we have reason to fear, would not cease, nor become more tolerable, should Mr. Codman leave us; unless his friends would sacrifice their own principles and feelings, and become entirely subservient to those, whose high professions of *liberality* do not preserve them from the greatest *intolerance*.

SIXTH. It appears to be the intention of some of Mr.Codman's opposers, to make the difficulties as great as possible, and to urge it as a reason for his dismission; and thus, *to take advantage of their own wrong*. This principle is so *utterly at variance with justice*, that no honest man can view it with approbation; and, if once admitted, would encourage the disaffected in all societies, to introduce anarchy and confusion.

Although, for the foregoing reasons, there appears to be not only no ground for calling a council, but important objections against such a measure; and, notwithstanding the parish rejected a committee of conference, to try to settle the difficulties, and did not request the church to concur in their votes; yet, your committee, feeling it important that, if there must be another council, the church should be distinctly known, and their rights fairly maintained, trusting, also, in the justice of their cause, and fully persuaded that they have nothing to fear from the decision of an impartial council; and that it is the duty of this church openly to come forward, to support and strengthen their pastor in his trying conflicts, and to do all in their power to protect him from the distressing effects of the persecuting spirit, which has been manifested against him——beg leave to recommend, that if the parish committee insist upon having another council, that the church unite with their pastor in the choice.

This your committee do the more readily, being fully convinced, that such a council will advise to such measures as will

effect an accommodation between the parties in the parish, and secure our pastor to his church and people.

To accomplish so desirable an object, they recommend the course of measures described in the following vote.

Voted, "that a committee be chosen to manage this important business, and that they be instructed:

*First*, To confer with the parish committee, with a view to some accommodation between the parties in the parish, in order if possible, to prevent the trouble and expense in which the society will be involved, by the choice of another council.

*Secondly*, If the parish committee insist upon a council, and reject all terms of accommodation, to unite with our reverend pastor in choosing a part of the council.

*Thirdly*, To appear before the council in the name of the church and make such representations as truth and justice may require.

STEPHEN BADLAM, JOHN CAPEN, jr.
EBEN. WITHINGTON, JOSEPH CLAP.
JOSEPH CLAP, jr. *Committee.*

The report of the committee being read was accepted, and the church voted to choose a committee of seven, agreeably to the vote recommended in the report. The church also voted, to choose their committee by written votes. The following brethren were then unanimously chosen, viz.

Deacon Stephen Badlam, Brother John Capen, jr.
Deacon Eben. Withington, Brother Joseph Clap,
Deacon Joseph Clap, jr. Brother Stephen Robinson.
Brother James Baker,

The meeting was then dissolved.

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## *Rev. Mr. Codman to T. Tileston, Esq.*

Dorchester, Dec. 13th, 1811.

DEAR SIR, In your note of the 9th instant, you request me "immediately after the result of the church meeting is known, to appoint a time and place for the purpose of agreeing upon a mutual ecclesiastical council upon just and honorable terms, with an umpire, to settle existing difficulties as stated in the parish vote."

Yesterday the committee of the church reported. The church, agreeably to their report, have chosen a committee, of

which Deacon Badlam is chairman, to confer with the parish committee, with a view to an accommodation between the parties in the parish, in order, if possible, to prevent the trouble and expense in which the society will be involved by the choice of another council; and, if all terms of accommodation are rejected, to unite with their pastor in the choice of part of the council.

As the church have thought proper to take an active part, you will of course, I presume, hear from their committee on the subject, which renders it manifestly improper for me at the present stage of the business, to appoint a time and place for the purpose mentioned in your note. I am, Sir, &c.

JOHN CODMAN.

Thomas Tileston, Esq. Chairman.

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## *Stephen Badlam, Esq. to Thomas Tileston, Esq. and Others.*

Dorchester, Dec. 14th, 1811.

GENTLEMEN, The second church in Dorchester, having appointed a committee to confer with you, on the subject of proposing some accommodation between the parties in the parish, in order, if possible, to prevent the trouble and expense of another ecclesiastical council to judge of the complaints of the parish against the Rev. Mr. Codman,

I have the honor to request your attention to that business, and, if it meets your approbation, to appoint the time and place, any time after Monday next. With sentiments of respect, I am, your humble servant, STEPHEN BADLAM, *Chairman.*

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## *Thomas Tileston, Esq. to Stephen Badlam, Esq.*

Dorchester, Dec. 17th, 1811.

DEAR SIR, Your note of the 14th instant was received on Saturday last, wherein you express a wish, that the parish committee should appoint a time and place to meet you, to confer on the subject of proposing some accommodation, &c. &c. as stated in your letter.

You are sensible, Sir, and gentlemen of the committee, that the parish committee have no authority to agree upon any terms of accommodation, as it respects the Rev. Mr. Codman, as will appear by the parish vote.

I am, notwithstanding, requested to inform you, that, as individuals, the parish committee will meet you and your committee, on Wednesday evening next, at 5 o'clock, P. M. at Thayer's Hall, for the purpose of hearing your proposals for accommodation. I am, Sir, and gentlemen of the committee, in behalf of the parish committee, yours respectfully,

THOMAS TILESTON, *Chairman.*

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## *Church Meeting.*

AFTER the usual business of the annual meeting of the Church was finished (Jan. 10th, 1812) the following report was read and accepted, viz.

Pursuant to a vote of the Church of the 12th of December last, the committee then appointed "to confer with the parish committee, with a view to some accommodation between the parties in the parish; in order, if possible, to prevent the trouble and expense in which the society will be involved by the choice of another council," gave notice to the parish committee; and on the 19th day of December last, met Thomas Tileston, Esq. Thomas Crehore, Ebenezer Daggett, Benjamin Parsons, Benjamin Fuller, Capt. Samuel B. Lyon, Ebenezer Davenport, and Samuel Richards.

The church committee, after some preliminary observations, and pointing out the expediency of agreeing, upon terms of accommodation proposed,

FIRST,

"That the friends of Mr. Codman purchase all the pews of his opposers in the South Meeting-House who are willing to sell (and will leave the society) at the cost, viz. what they were appraised at, and what was given for choice, notwithstanding the pews sold for $10400 more than the cost of the house and land, and other expenses."

But there appeared no disposition in Mr. Codman's opposers to comply with any propositions except his dismission, which the church committee had no authority or *desire* to accede to, as they were convinced, beyond all doubt, that *the difficulties would be increased* by such a measure, and therefore made this

SECOND PROPOSITION.

"It is proposed, that three referees be chosen by those in the parish who are disaffected to the Rev. Mr. Codman, and three more by his friends; and that said six referees choose the seventh; and that said referees decide which party shall retain the present meeting-house, and which shall be considered the second parish; those, who hold the present house, to purchase all the pews of those, who wish to sell and leave the society, at such price, and to pay in such time, as the referees shall determine."

This proposition was also rejected by Mr. Codman's opposers before named, who gave notice that they should insist upon an ecclesiastical council.

Stephen Badlam, John Capen, jr.
Ebenezer Withington, Joseph Clap,
Joseph Clap, jun. Stephen Robinson.
James Baker, *Committee.*

*Dorchester, January the 10th*, 1812.

A deed of seven acres of land was presented and read; whereupon the church voted, That this church entertain a grateful sense of the pious liberality of their brother Dr. James Baker, in his generous donation of a certain piece of land, for purposes expressed in the deed.

And that it is *the resolution of this Church to support the Rev. Mr. Codman as their pastor, as long as his ministerial and moral character remains unstained.* And should the course of proceedings be such, that the said Rev. Mr. Codman, by means of the unreasonable opposition which is made, or may be made, against him, should leave the South meeting-house in said Dorchester, where he now preaches the Gospel, This Church, with such of the parish as may join them, will erect, on the land so given, a suitable and convenient house, where they and the rising generation may worship God, and *enjoy their religion without interruption or molestation.*

The Church also take this opportunity to explain what is to be understood by their uniting in the choice of the council proposed by the parish committee. *They do not submit to them the*

*question of Mr. Codman's dismission from this Church*, as appears from the vote just passed respecting Dr. Baker's land, nor do they intend to pay any part of the expense, but their object is to have an opportunity *vigorously to defend their pastor before the council, and to endeavor to obtain justice for him and themselves.*

The meeting was then dissolved.

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This certifies that those of the preceding papers, which relate to the church, are true copies from the records.

*Attest,* JOHN CODMAN, *Clerk of the Church.*

## SECOND ECCLESIASTICAL COUNCIL.

After several attempts to choose a SECOND ECCLESIASTICAL COUNCIL, the following respectable Gentlemen were *unanimously* agreed upon by all parties concerned.

| | |
|---|---|
| *Rev. Joseph Lathrop, D. D.* | West-Springfield. |
| *Rev. Thomas Barnard, D. D.* | Salem. |
| *Rev. Thomas Prentiss, D. D.* | Medfield. |
| *Rev. John Reed, D. D.* | Bridgewater. |
| *Rev. John Allyne,* | Duxbury. |
| *Rev. Daniel Dana,* | Newburyport. |
| *Rev. Nathaniel Thayer,* | Lancaster. |
| *Rev. Samuel Stearns,* | Bedford. |
| *Rev. Samuel Worcester, D.D.* | Salem. |

For whose information, *in particular*, as well as for the information of the public *in general*, the preceding COLLECTION OF PAPERS is respectfully submitted.

May 15. *Yesterday the second Ecclesiastical Council published their result; declaring it* "not expedient," *in their opinion, "that the Rev. Mr. Codman should be dismissed from his ministerial and pastoral office," and earnestly recommending the things which make for peace.*

THE

# MEMORIAL

OF

## THE PROPRIETORS

OF THE

## NEW SOUTH MEETING-HOUSE IN DORCHESTER,

TO THE

## MINISTERS OF THE BOSTON ASSOCIATION.

TOGETHER WITH THEIR REPORT ON THE SAME.

BOSTON:
PUBLISHED BY WATSON & BANGS, No. 7, STATE-STREET.
1813.

removal of the stigma thus inflicted, before we presume to recommend ourselves again to the notice of Christian societies; and not to acknowledge, by our silence, that we deserve the character, that has so frequently been bestowed upon us.

This we do the more cheerfully attempt, because we feel the strongest confidence, that our conduct in this affair has been, *generally*, consistent with what were "*the sentiments, wishes, and requests,**" not only of ourselves, but of those who now vindicate the conduct of the Rev. Mr. Codman, at the time when we formed the society of which he is the pastor, and at the time of his ordination. We say our conduct *generally*, because we are far from thinking it impossible, that individuals among us may have committed some errors and imprudences. For it would naturally be expected, that in an affair of this kind, much party feeling must be excited; and that many things would be said and done, by individuals, on both sides, which they, in their more cool and tranquil moments, would condemn, and which the deliberate judgment of no one could approve. The idea we wish here to convey is, that the principles, for which we have unitedly and uniformly been contending, were unanimously considered essential in the establishment of the second society.

Whatever may be the opinion of those who have been witnesses to this unhappy affair, and especially of those who have been near spectators of it, we can, with the most perfect sincerity, assure your association, that it has never been our intention to violate ecclesiastical and religious order, nor to deviate, in any way, from the principles on which the second society was founded. But on the contrary, it has invariably been our desire, and our sole object, through the whole of the contest, to continue and promote that "*harmony and friendly intercourse, which have, for many years, subsisted among the churches in this neighborhood, as well as among their respective pastors.*†" And should your Association be pleased to grant us your assistance, as to the

* See Note 1. † See Note 4.

object of this memorial, we do furthermore assure you, that we "*will not be wanting in our disposition and endeavors, that peace and friendship may continue and abound.*"

As the merits of the principal question, in our dispute with the Rev. Mr. Codman, depend very much upon the previous transactions of his society; and as, in our opinion, it is necessary for "all who wish to obtain correct information on the subject," to have a knowledge of all the important events and attendant circumstances, which materially affect it, as well those which took place before our acquaintance with the Rev. Mr. Codman, as those "relating to the agreement made with him previous to his ordination, and the proceedings which have since taken place;"* we shall, therefore, refer for the truth of some of our statements, to the printed documents, relating to the establishment of the second church and society.

Those documents, together with the collection of papers published by Mr. Codman's church, immediately before the sitting of the second council, we shall make the basis of our defence. By these means, we hope to give a clear and impartial statement of facts, and to present a regular and connected view of the whole subject.

As it respects the history of the second society, previous to its acquaintance with the Rev. Mr. Codman, it is abundantly evident from the most respectable authorities, that its establishment originated in no dislike to the former minister, nor any dissention among the members of the original society. Those who formed the new society always expressed the most perfect satisfaction with every part of the Rev. Mr. Harris' ministerial conduct, and the deepest regret at separating from him, and their friends of his society.† The measure was absolutely necessary from the increased population of the town, and the remoteness of many of the inhabitants from the place of worship. All its religious concerns were managed with "*wonderful zeal, unanimity and success,*"‡—with the most commendable "*decency and propriety, order*

* Collection of papers, page 2. † See Notes 1 & 2. ‡ See Note 3.

*and charity.*"* Through the whole transactions of building a second meeting-house, "*of gathering a new church and forming a second society,*" and of settling a minister; (either of which circumstances separately has often been the subject of the most serious difficulties, the source of incalculable mischief in religious communities,) "*a Christian spirit of love and harmony was evinced.*"†

Till after the ordination of the Rev. Mr. Codman, no more disagreement seemed to exist, than if there had been but one mind to plan, but one will to direct, and one hand to execute. But a few months after his ordination, an increasing "*uneasiness and dissatisfaction*" existed, which threatened the destruction of that once peaceful and happy community; the alleged cause of which was, that "*he had not generally and indiscriminately made his exchanges, with those ministers, who preach the public lectures in Boston, on Thursdays,*"‡ and compose the Boston Association, of which he was a member, from whom he received ordination; and with whose societies his society was in the strictest harmony and fellowship.

That the Rev. Mr. Codman instituted a new mode of ministerial conduct respecting exchanges, is universally admitted. The only plea, that he and his friends have ever made, is, "that such conduct was to be expected, from his communication previous to his ordination." This, then, is the principal cause of complaint. Others, it is true, have since arisen; but it is very evident, from the whole history of the controversy, that the primary cause of complaint is *that* respecting his ministerial exchanges.

The grand question in dispute, therefore, and the point on which all our reasonings upon this subject must be made to bear, is,

WHETHER THOSE WHO WERE DISSATISFIED WITH THE REV. MR. CODMAN, HAD ANY, AND IF ANY, WHAT REASONS, PREVIOUS TO HIS BEING SETTLED AS THEIR MINISTER, TO EXPECT FROM HIM A DIFFERENT MODE OF MINISTERIAL CONDUCT, RESPECTING EXCHANGES, FROM WHAT HE ADOPTED AND PURSUED.

* See Note 4. † See Note 5. ‡ See Note 11.

There are two sources, from which they might, more especially, derive reasons to expect a different conduct.

1. The customs and usage of the parish, or the way, in which they had always been accustomed to have that part of ministerial duty performed, might be such as to lead them to expect, as a matter of course, that he would comply with such customs and usage, and not institute a different system.

2. They might be led to expect it from his previous intimations, and the terms of the contract.

1. With regard to the mode of ministerial exchanges, to which those composing the second parish in Dorchester had been accustomed, it is a fact which cannot be disputed, that they had been accustomed to hear, '*generally and indiscriminately those ministers who compose the Boston Association, and preach the public lectures on Thursdays.*' That is, the Rev. Mr. Harris, having been, for many years, a member of that Association, has commonly made his exchanges with them, without any particular regard to "*the distinctions of sect and party.*" If we go farther, we find that the practice of his predecessors, in this respect, was similar to his, so far back at least, as the knowledge of the present generation extends. It appears also, from the original communication of the proprietors of the second meeting-house, to the town, and also from the farewell address of the second church to the first, that the second church and society unanimously and perfectly approved of every part of the Rev. Mr. Harris' ministerial conduct.* It is furthermore evident from the proceedings of the second society, after their separation, that it was their unanimous wish to have ministerial duties performed among them, precisely in the manner to which they had been accustomed when under the care of the Rev. Mr. Harris. For the church invited him, with four other clergymen, as nearly connected as any with him and his society, and all of them members of the Boston Association, to compose a council to recognize and declare them a regular church.† Let it also be particularly observed, that the

* See Note 1 & 2. † See Note 6.

second church, on that occasion, most sacredly pledged themselves to the council, to maintain communion with them, and the churches they represented, "in all those ways in which distinct churches may have useful intercourse and fellowship with one another;" and likewise to endeavor to continue "the harmony and friendly intercourse that had subsisted for many years among the churches in the neighborhood, and among their respective pastors."* And finally, though the Rev. Mr. Codman had a voice with his church in the selection of the council for his ordination, nine of them, out of twelve, were members of the Boston Association.†

Consenting to take the charge of a society under these circumstances, it would naturally be expected, that the Rev. Mr. Codman would conform to their customs and usage; and he would have great reason to expect complaints if he deviated, in any considerable degree, from them.

But if, previous to his ordination, he gave the society any reason to suppose he intended to institute a new system of ministerial conduct, and they assented to it, all reasoning from this source, and indeed from every other source, to prove the claims of those who were dissatisfied with him, will be of no avail.

This he contends he did. It is repeatedly argued in his defence, that he "gave the church and society a *full and particular* statement of his views and belief respecting the doctrines of the gospel, previous to his acceptance of their call to be their minister;"‡ that he "did not return an affirmative answer to their request till after a *full and explicit* communication of his religious sentiments;"§ that "his church were acquainted with his sentiments before his ordination;‖" that "before his settlement, he stated *most fairly and distinctly*, the doctrines which he intended to preach, and the manner in which he intended to discharge his ministerial duty," and that his society "knew what to expect from him in this important concern."¶ This he says he did, "to prevent future difficulties, or any misunderstanding between them."

* See Note 4. † See Note 7. ‡ Collection of papers, page 49. § Ibidem, p.78
‖ Ibidem p.79. ¶ Ibidem, p. 116.

He complains most severely that he should experience any difficulty "on account of any line of conduct which he conceived to be consistent with those sentiments."*

Here we would again observe, that this is the only plea, that either Mr. Codman, or his friends, have ever offered, to justify his conduct respecting exchanges.

They have never pretended, that he gave the least intimation of his intention to introduce innovations, in any branch of ministerial duty, except what is contained in the declaration of his sentiments.

Now if we can make it appear, that his declaration was not sufficient to convince the society of his intention, the question will be at rest.

We will, therefore, analyze and examine his declaration. It has been called "*full and explicit*," "*full and particular*;" the doctrines he intended to preach are said to be "*stated most fairly and distinctly*."

In the first place, Mr. Codman says, he thinks it his duty to declare his "firm, unshaken faith in those doctrines, that are sometimes called the doctrines of the reformation,—the doctrines of the cross,—the peculiar doctrines of the gospel."† Instead of being "*particular*," "*explicit*," or "*distinct*," we can scarcely conceive of any thing more general. What kind of a protestant must he be, who does not believe in the doctrines of the reformation? And under what denomination of christians must he be ranked who does not hope to *live and die* in the faith of the "doctrines of the cross,—the peculiar doctrines of the gospel?"

He next tells us that he "*believes* his faith is the same with that of our venerable forefathers," and designates by name four of the former ministers of Dorchester. With regard to our forefathers, we never understood that they precisely agreed in their religious faith; and as to those of them who were ministers of Dorchester, though we never knew exactly what were the distinct articles of their *faith*, yet we *believe*, for we have always understood it concerning them, that their *conduct* was very different from what Mr. Codman has adopted among us. Next

* Collection of papers, page 49. † See Note 8.

we are told, that "Arian and Socinian errors had, of late years, crept into some of our churches," but he points out no particular churches, and that "he believes the Father, Son and Holy Ghost to be the one living and true God;" and finishes his declaration by saying, that his "faith, *in general*, is conformable to the Assembly's Catechism, and to the confession of faith drawn up by the elders and messengers of the congregational churches in the year 1680, and recommended to the churches by the General Court of Massachusetts."

General expressions, it must be confessed, are often very convenient, but one would hardly expect to find so many of them in a communication, that professed to be particular, and on a subject of such importance. Who could possibly tell, from his language, how many, and what particular doctrines of "the Assembly's Catechism, or the confession of the congregational churches" Mr. Codman believed and intended to preach?

After having it rung through christendom, that he had made the most *open*, *fair*, *explicit*, *full* and *particular* statement of the doctrines he intended to preach, is it not a little surprising, that we find, in his whole communication, but one doctrine *particularly* specified, viz. that of the Trinity, as distinguished from Arianism and Socinianism? and that out of the multitude of different explanations of this doctrine by individual christians, and the many various ways in which it has, at different times, been decided by the authority of councils, he has not told us, in his communication, so much as which he *believes* to be correct?

But if his statement had been ever so "*full* and *particular*," if he had distinctly specified the doctrines he intended to preach; if he had precisely explained what he meant by "the doctrines of the reformation—the doctrines of the cross, the peculiar doctrines of the gospel;" if he had told us positively that his faith was "the same as that of our forefathers"—and had informed us exactly what were the particular articles of their creed—if he had pointed out which explanation of the doctrine of the Trinity he preferred, and in which of the venerable coun-

cils he reposed most confidence;—if, in short, he had particularly informed us, to which of the doctrines of the "catechism, and of the confession of the congregational churches" his faith was peculiarly conformable—and if he had made known to his society all that he made known to the council that ordained him—even if he had done all this, his society could not possibly have concluded, from this alone, what would be his conduct respecting exchanges.

For the people of Dorchester, as the Rev. Mr. Harris very justly and seasonably informed him, in his right hand of fellowship, had never advocated the modern distinctions of sect and party."*

They knew that "a difference in opinion had always existed among them, respecting some parts of the Holy Scriptures," and of this they informed him previous to his accepting their call.† Yet this difference had never produced the least difficulty among them; they had always allowed to one another the liberty of judging for themselves, and they were perfectly willing that their pastor should share with them in this liberty.

They also knew that the same difference of opinion existed among the neighboring ministers, without producing any obstruction to ministerial and christian intercourse; for at the time of Mr. Codman's ordination, we could have pointed out no less than seven clergymen in the vicinity, who were supposed to hold, and most of whom we knew professed the same sentiments as Mr. Codman, who, notwithstanding all this, had regularly been in the habit of exchanging with that part of the Boston Association, which were known to be of sentiments different from their own, with those very individuals of the Association, with whom we have been more particularly desirous to have Mr. Codman exchange, and with others of the same description in different Associations.

What possible reason then, we ask, and we would repeat it, could his society have, from the mere declaration of the sentiments he intended to preach, to suppose he designed to institute a different mode of exchanging,

* See Note 5. † See Note 9.

from what they had ever been accustomed to, and from what any clergyman in the vicinity of like sentiments with him had ever practised ?

2. Let us now see, whether by his previous intimations, and by the final stipulations of the contract, Mr. Codman gave his society any reasons to expect from him a different mode of exchanges, from what he adopted and pursued.

Mr. Codman, it appears, previous to his ordination, made known to several individuals of his society, his intention of joining the Boston Association, which he afterwards did, and of being "on the most intimate terms of friendship with them ;"* this, it also appears, removed the doubts of some few individuals in the parish, who had taken a little alarm at his communication. He also consented to receive ordination from this Association. And we would ask the candid and impartial, whether it is not an obvious and great inconsistency for a clergyman to receive ordination from, and become a member of an Association, with the most of whom he never afterwards intends to hold ministerial intercourse ?

How can these circumstances be reconciled with his subsequent conduct? he consents to be consecrated and set apart to the work of the ministry, by men, whom a few months afterward, he constantly and perseveringly affirms, he "cannot, in conscience, permit to preach in his pulpit." He does not even pretend, that the sentiments or the characters of those men have, in the slightest degree, altered during that time. How then must we account for such singular and unheard of conduct? Has a new and strong light at once burst in upon his mind, and produced such a vast difference between *his conscience*, and the conscience of every one beside him ? or has he availed himself of a mere stratagem, to get himself settled over the society, and then come out and set them at defiance ?

But Mr. Codman assures us in his defence against the articles of complaint, that he "made use of no arts to obtain the situation he fills."† 'And so far as relates

* See Note 14. † Collection of papers, page 73.

to any of his conduct toward those ministers above alluded to, that he is as much at liberty to exchange with either of them the next Sabbath, if they were willing, and he could see it to be his duty, as he was the day he was ordained.'*

Is it then of little importance to say of one of his fathers or brethren in the ministry, even if it were only by way of opinion, that he "wondered how his people could put up with his preaching"†—of another, that "his preaching was once evangelical and salutary, but now it is far otherwise ;"—of a third, that "he was an universalist"—of a fourth, that "he forbore to preach his real sentiments, but preached smooth things, for fear of incurring the displeasure of his people ;"—and of a fifth, —that "to his peculiar sentiments must be imputed the want of vital religion among the youth in the seminary with which he is connected ;"—and of numbers of them collectively, that "they were not *apt to teach* :"—and in short, to speak of them constantly with the utmost contempt ?

How a clergyman, who has repeatedly insinuated things of this kind, can have any claims to sincerity, or to a "natural frankness of disposition," while he says, "I wish not to cast any reproach whatever on my brethren in the ministry, however they may differ from me in religious opinions," and meekly asks, "who am I that I should condemn my brethren? to our own Master we stand or fall, and at his bar we must give an account of our opinions, as well as our conduct,"‡ and "nothing can be farther from my feelings, than to speak disrespectfully of my fathers and brethren in the ministry," is to us inexplicable. Although the Rev. Mr. Codman has frequently been known to insinuate things of similar import ; yet this is "no reproach on his brethren in the ministry—and nothing can be farther from his feelings than to speak disrespectfully of them !§" Are not things of this kind, we would ask, directly calculated to diminish the influence of those gentlemen in our society ? And would they not, unavoidably, be circulated, and get to

* Collection of papers, page 78. † See Note 15. ‡ Ibidem, p. 79. § Ibidem, p. 84.

the ears of the people under their immediate care, and thus diminish their influence and impair their usefulness in their own societies?

In short, are not insinuations of this kind, many of which, perhaps, might be so indefinite, that no one could tell the extent of their meaning, and which, therefore, might convey to others a much worse opinion of them, than the Rev. gentleman who offers them himself has, of a much more dangerous nature than open and direct criminations? And do they not declare, in plain language "to his people, to their people, and indeed, to all people," that those clergymen ought not to be heard, and prevent their being heard, so far as his influence extends?

Mr. Codman, likewise, thinks it no inconsistency, to join the Association without intending to exchange, generally, with its members.

He says, he "well knew, previous to his becoming a member of it, that there was one or more in it, that did not exchange generally with the rest." But if all its members should proceed upon this principle, with what propriety could it be called an Association? He even pretends to have joined it to convince them of his candor and liberality;—"that although he differed from them in his views of religion, he could associate with them with pleasure, and manifest towards them that respect and esteem, which their *characters* as men of literature and science, and their *office* as ministers of the sanctuary demand."*

What charitable construction can we possibly put upon the conduct of a minister, who comes forward in the midst of his brethren with such appearances of respect, while he seems constantly endeavouring, when apart, by such insinuations as are stated above, to bring their ministerial characters into disrepute? In this very plea of his we find an insidious attack upon their ministerial characters. That Association, we presume, is properly and strictly, as to its object, a religious, not a scientific or literary society. To what purpose, then, was it to them,

* Collection of papers, page 75.

or his society, that he could respect *them* as men of literature and science, and *their office* as ministers of the sanctuary, while *their characters* as ministers of the sanctuary were such, in his opinion, that he could not, *conscientiously*, hold any ministerial intercourse with them?

What we have to say, respecting Mr. Codman's engagement in the contract, is intimately connected with what we have already said, respecting the declaration of his religious sentiments. These, he contends, he "was led to suppose, from the answer he received, were agreeable to his people; and that de entertained the fond expectation, that he should never afterwards experience any difficulty, on account of any line of conduct, which he conceived to be consistent with them."* A modest demand, truly, for an individual to make upon the indulgence of a whole society! Mr. Codman, it appears, expected not only to be the sole judge of what was consistent with his sentiments; but that his society must submit to it, whatever unnatural and unreasonable construction he might see fit to put upon the terms. If by saying that "he was led to suppose, from the answer he received, that his sentiments were agreeable to his people," he means, that he supposed all or most of his people to entertain those sentiments, or that they conceded to him the liberty of pursuing "any line of conduct," which he might see fit to adopt, he could have paid but very little attention to that answer. They informed him, in the very first line of it, that there was "a difference in opinion among them;"† and proceeded to observe, that such "various opinions, and discordant sentiments afford occasions for the exercise of a spirit of condescension, patience and toleration; which spirit they wished to cultivate." And so far were they, at that time, from expecting the line of conduct which he adopted and pursued, that they assured him they "had no doubt but he would use his endeavours to promote peace and friendship among the people of his charge, and to continue and confirm it among the sister churches and their pastors, and the university of which he would be an overseer." And

* Collection of papers, page 49. † See Note 9.

let it be particularly observed, that this answer "was unanimously approved at a parish meeting," and consequently expresses what were, at that time, the wishes, views and expectations, both of the church and society, respecting the future conduct of their minister. If it was disagreeable to him, or inconsistent with his sentiments, this was the proper occasion for him to make it known.

But, so far was he from objecting to their proposals, that he assured them, in his answer to his call, that "the promotion of THAT PEACE which is founded on *true Christian principle*, and not on *carnal* security, and of *that unanimity*, which is the *effect of the general reception of evangelical truth*, and *not of indifference to religious opinions*, should be the subject of his prayers, and the object of his life." That it would be his "earnest endeavour, *as far as consistent with the faithful discharge of ministerial duty*, to promote peace and friendship among the people of his charge, to do all in his power to continue and confirm it among the sister churches and their pastors, and to promote the best interest of the university."

What more than this could the society wish or expect? They never desired Mr. Codman to promote peace and unanimity among them, or their sister churches, on any other conditions, than he here assented to. They never wished him to do any thing inconsistent with the most "*faithful discharge of ministerial duty.*" It cannot, with the least shadow of reason be pretended, that he was ignorant of the wishes and expectations of his people respecting his exchanges, at the time of his ordination. And if he was indeed, as he pretends, so anxious, at that time, "*to prevent future difficulties*" in that respect, it would have been quite as easy for him to declare precisely, and in so many words, the line of conduct he meant to pursue, as to make a declaration of his belief in certain religious opinions, which he well knew, from previous circumstances, as well as from their answer to his communication, they had not been accustomed to

contend about, and which they did not wish to make the subject of contention. Would it not have been much more consistent with that "natural frankness of disposition, and the unreserved communication of thoughts and feelings,"* which Mr. Codman informs us, in his defence, are conspicuous traits in his character, to have told his people beforehand, what he constantly made for excuse against their after complaints;—"that the difference in sentiment was so great, between him and the pastors of their neighbouring churches, that he could not, consistently with the dictates of his conscience, exchange with them, while that difference continued?"† If he had sentiments of ministerial duty so entirely different from his society, and from those which all his ministerial brethren in the vicinity, even those of his own theological sentiments entertained; was he not bound by every principle of honesty and sincerity, of honor and religion, to make a full disclosure of his intentions? Who could have supposed it "*consistent with the faithful discharge of ministerial duty*," and the proper way "*to promote unanimity and friendship*," for a minister to refuse to admit into his pulpit almost every one of his brethren, with whom his people were acquainted; and what is more, to make it his constant endeavour to render those clergymen unpopular in his society, by illiberal insinuations and surmisings? And so far from trying to promote the interests of the university, to represent even its "*atmosphere as infected, by the corrupt principles of its officers;*" and to do all in his power, to prevent young men, with whom he had any influence, from pursuing their studies there? Is this, in the name of reason, of common sense, we would ask, the right way to correct errors, if any existed, either in his own, or the neighbouring societies, or at the university? Is this the character of a faithful and affectionate pastor;—of a wise, judicious, upright, intelligent and pious reformer? Let the wise, judicious, upright, intelligent and pious be the judges.

* Collection of papers, page 73. † See Note 14.

But Mr. Codman, it seems, does not think that his conduct respecting exchanges is calculated to interrupt the fellowship of his church, with the neighbouring churches.*

Let us then consult the opinion of one, universally allowed to be among the most judicious, intelligent, pious and truly liberal and charitable divines, which our own country, or even the world, can produce, upon this identical question.

What we now refer to is the answer of the venerable Dr. Lathrop of Springfield, to a recommendation of the general association of Connecticut, that their brethren in the ministry "*hold no communion, and form no exchanges in ministerial duties, with preachers who openly deny the divinity and personality of our Lord and Saviour Jesus Christ.*"

"The sentiment here condemned," says Dr. Lathrop, "is allowed to be a dangerous error." But the rules he proposes are,—1. That one minister must have "a personal knowledge" that another does openly deny a particular doctrine, before he adopts the above recommendation. 2. If he has such knowledge, he cannot be "justified in reporting it, without instituting a regular process." To pass the accusation from one to another, by report, he considers *a slander*. 3. And he refers to the injunction of an apostle, to show, that "after a brother is convicted of heresy, and even condemned by an avowal of it, there ought to be a first and second admonition to recover him, before we proceed to reject him." 4. "If we refuse to hold communion with a brother for supposed heresy or immorality, we ought to aim at the public good, and openly declare the reason of our conduct, for a warning to others, that no people may hear him, and no ministers have fellowship with him." "If we will not exchange with such a minister, it must be because we think he ought not to be treated as a minister, neither allowed to preach, nor heard if he does preach." "If we thus openly reject a minister, do we not *assume* an authority to *depose* him from office,

* Collection of papers, page 79.

and to depose him in a *summary way* without a trial ?" "By this act we tell *our own people*, we tell *his* people, we tell *all* people, that they ought not to attend on his ministry." For if he is not a fit person for *our* people to hear, he is not a fit person for any people to hear." "Our act, therefore, must be a real *deposition*, as far as our influence can extend ; and we mean, if we mean any thing, that our influence shall extend as far as possible." "On this ground will any minister be safe?" "For let it be reported that a minister is a *Socinian*, or an *Arian*, or *lewd*, or *intemperate*, some will believe it,—it gets into circulation—we refuse to exchange with him on account of it, and thus give it the sanction of our credence and influence, thereby practically and verbally telling his people, that they ought not to hear him any more. In compliance with our advice and example, they withdraw from his ministry. Thus the good man is, ipso facto, deposed without a trial." "This rule of conduct," he further argues, "will as well operate to the destruction of a good man, as the eviction of a bad man." And hence he concludes the rule to be "dangerous and detestable."

He thinks, moreover, 'that a minister, who would not exchange with another on the ground above stated, would act inconsistently if he exchanged with those who did exchange with him, or if he had fellowship with the church, or any members of the church which retains him, since they may all be suspected.' "Will not," says he, "such a method of procedure throw churches into confusion, and interrupt all ministerial harmony?" Thus the Rev. Dr. Lathrop.—How far the case here described is parallel to Mr. Codman's, the facts must determine.

To this authority we beg leave to add that of Mr. Codman's particular friend and advocate, the Rev. Mr. Bates, who cannot be suspected of being actuated by any other motives, in this case, than a wish to declare his real sentiments upon the subject. He gives it as his decisive opinion,—that if a clergyman refuses to exchange with a brother in the ministry, "till he is judged

and condemned by some regular ecclesiastical council, by the church with which he is connected, or some other proper tribunal," he publicly denounces that brother.*

From all this it is evident, there is a regular way of proceeding against a clergyman who has forfeited his ministerial character.

Now the Rev. Mr. Codman never informed us, that he had "*personal knowledge*" of any disqualifications in the Rev. Gentlemen, with whom we have been so desirous he should exchange ; nor do we know of his ever having attempted *to institute a regular process against any of them, or to administer brotherly reproof, or christian admonition*, on account of such disqualifications.

This we never have had, nor have we now, any objection to his doing. For we never have had the least wish that he should exchange with any one, who is not, deservedly, in good standing in the church. And if at any stage of our unhappy controversy, previous to our separation, he could have proved them to have forfeited, in any way, their ministerial and christian characters, we would most cheerfully have acquiesced in his not exchanging with them.

Thus we think it appears evident, that Mr. Codman's conduct has been unjustifiable,—inconsistent both with the spirit and the letter of his contract,—contrary to the unanimous wishes and expectations of his church and society at the time of his ordination,—aad directly calculated to destroy that "*harmony and friendly intercourse, which had for so many years subsisted among the churches in the neighborhood of his, as well as among their respective pastors ;*" and which his church, at the time of its establishment, so sacredly pledged itself to endeavour to support.

Presuming that we have justified ourselves, therefore, in opposing the conduct of the Rev. Mr. Codman, we next proceed to vindicate ourselves, with regard to the degree of our opposition, and the manner in which it has been conducted. For we have been accused of manifesting '*unreasonable opposition, and a spirit of persecution against him.*' It is to be noticed, in the first place,

* See Note 10.

that no open complaint was made to Mr. Codman till more than eleven months after his ordination, and then, not till the requests, entreaties and remonstrances, of many of those who continue with him, as well as those who have now left his society, were found ineffectual.

An address was then presented to him, subscribed by 40 of his parishioners, in which every precaution was used to avoid giving offence, or in any way hurting his feelings.* They assured him, it was "with diffidence they addressed him on a subject so important"—that they "presumed not, nor had a wish to prescribe what doctrines would be most congenial to their feelings to hear from him, but were willing he should exercise his own opinion." They only made a formal statement of a *dissatisfaction and uneasiness* which appeared to be daily increasing in his parish—they suggested what they apprehended to be the cause, and what they feared would be the consequence of it. Whether this cause was sufficient to justify the dissatisfaction and uneasiness which then existed in the parish, and the consequences that have since followed, we leave the candid and impartial to determine, from what we have said on the principal question in the controversy. And from the letter accompanying the address it must be determined, whether there was the least disposition to compel him, or in any way to hurt his feelings.

One would suppose, that an address of this kind, from so many of his parishioners, required an answer a little more definite and explicit, as to its principal object, than it received from him. His answer was, "I never can nor never shall pledge myself to exchange with any man or body of men whatever."† Certainly no one ever wished him to pledge himself, or to be under any more restraint, in that respect, than the rest of his brethren.

After about five months, no alteration having taken place respecting exchanges, the remonstrants wished to have the sense of the society taken upon the subject, and inserted an article for the purpose, in the warrant

* See Note 11. † See Note 12.

for the annual parish meeting. But so cautious was the society, lest such a measure should seem too much like compulsion, that the motion for requesting him to exchange was lost, several who were anxious to obtain the object, having declined voting, for the reason above mentioned; of which Mr. Codman was afterwards apprised by the individuals themselves.

Things continued in the same state, he still persisting to refuse exchanging, on the principle that he could not *consistently with the dictates of his conscience*, when in October, six months after the former meeting, the motion was again brought before the parish, and carried. A large committee was also appointed to communicate it to him, and obtain, if possible, a definite answer, whether he would or would not comply, and to report at an adjourned meeting.

His former answer was repeated, that he "could not pledge himself to exchange with any man or body of men whatever."

Their feelings at that moment, may easily be imagined. Conceiving the ground of their request to be of the highest importance to the future peace and prosperity of the society, as it was the fundamental principle on which it was established, and being confident that his compliance would restore their former peace and harmony—they therefore expressed their wish by vote, that "if the Rev. Mr. Codman's principles were such that he could not comply with their request, the connexion between them and him might become extinct." And as a last expedient to induce his compliance; they appointed a committee to write to those ministers with whom he had been in the habit of exchanging, and request them "not to preach in his pulpit any more, until the difficulties, which threatened the parish with destruction, were removed."

This measure has been highly censured by some, and been thought to imply a charge against the ministerial characters of those to whom it was addressed. We would therefore say, and it is the greatest pleasure to us, that we can in sincerity say, that no such charge was

intended by it. In an answer of the Rev. Mr. Bates to that letter, he complains of "unchristian and uncivil treatment." He thinks himself "injured and aggrieved"—he thinks it a "public denunciation"—an "unkind censure," &c. We can only refer to that letter* to show how much it contains of what is here complained of. We would say, however, for the honor of those gentlemen, that so far were we from complaining of any of their ministerial conduct among us, that their services, almost without any exception, were always in the highest degree acceptable to our society. And we must also say, that we were not a little surprised, to find that measure, as it respected Mr. Codman, so highly disapproved by them; since our sole object in it was, to obtain their influence in inducing him to adopt a mode of exchanging, to which we knew almost every one of them was accustomed. More especially were we surprised at the complaints of the Rev. Mr. Bates, when we found that he so decidedly and totally condemned the conduct of Mr. Codman, in this identical answer to our letter. He even represented it as in the highest degree cruel,† for if it would be cruel in the Rev. Mr. Bates to deprive the people of his particular charge, of the occasional labours of Mr. Codman, a young man with whom they had but very little acquaintance, by refusing to exchange with him, in compliance with our request, and for the reason above named, was it not infinitely more cruel in the Rev. Mr. Codman, to deprive the people of his particular charge, not of the occasional labours of one, or two, or three young men, but of the labours of almost every clergyman, with whom they had any acquaintance—men of long established reputation for wisdom and integrity, for piety and virtue—men under whose instructions they had been nurtured almost from their infancy—and some of whom originated among them, and whose near relatives and friends formed a considerable part of their society,—and whose churches were in the strictest fellowship with his?

* See Note 13. † See Note 10.

We were pleased to find a different opinion of our letter expressed by the Rev. Dr. Morse, who, though he considers it "extraordinary and unprecedented," does not think it implied any charge against him, but that the contrary rather is to be inferred—that it contains sentiments of respect for him, and the other gentlemen, to whom it was addressed. And that it was "extraordinary and unprecedented," will not seem surprising, when it is considered how "extraordinary and unprecedented" was the occasion that called it forth.

This last expedient proving ineffectual, we have since had no other wish on the subject, than to have the connexion between us dissolved. Our next object therefore was, to obtain a mutual council for this purpose. A council was accordingly assembled Oct. 30th, 1811, and the several articles of complaint that had then arisen were submitted to them. On theprincipal question, viz. that relating to exchanges, the council was equally divided. It may not be amiss here to observe, that this council did not convene till more than a year after the parish meeting which voted to request Mr. Codman to exchange with the members of the Boston Association. Yet notwithstanding his repeated assurances that he would "do every thing in his power, *consistent with the dictates of his conscience*, to restore the peace and harmony of his society," no alteration took place, during that time, respecting exchanges, nor was any disposition manifested by him, to comply with the wishes of his society.

As this council was unable to decide the question, which was the original cause of the controversy, another was proposed, which convened May 12th, 1812.

The motion, that "In the opinion of this council, under existing circumstances, it is expedient that the ministerial and pastoral relation, between the Rev. Mr. Codman and the second parish in Dorchester, be dissolved," was considered by them, and decided in the negative by the vote of the moderator, "on a *full belief and strong persuasion* that he would, from that time

forward, open a more free and liberal intercourse with his ministerial brethren." He added, "if his future conduct should be the same as in time past, in this respect, I should be much disappointed and grieved." "And if I should find myself thus disappointed, I should certainly have no hesitancy in giving my vote for his dismission, if called in providence to give my voice on the question." At the end of six months, it did not appear to us that he had complied with the spirit and intention of this result. He had, indeed, enlarged the circle of his exchanges, but they did not appear to be made on "*a more free and liberal*" plan ; and most of those gentlemen, to exchange with whom we had, for more than three years, been constantly soliciting him, remained unnoticed. In short he did not appear to treat with more regard "either the *wishes* of his people, or the *sensibilities* of his ministerial brethren." The "*dissatisfaction and uneasiness*" still continued in the parish, nor were we able to determine on what principles his exchanges were made, for he had not condescended to inform us ; but had even refused a conference on the subject, with a committee of the aggrieved brethren of the church. We could not tell whether we had indeed changed his views, or whether he must conclude, that every new exchange was made in direct violation of the *dictates of his conscience*. We were without any indemnity for the past, or security for the future. He had forfeited our esteem, and we could not confide in his pretentions to do in conformity to the advice of the council, absolutely to prevent dismission, as it seemed, what he had, for so long a time, refused to do, in compliance with the unanimous wishes of his society and the most earnest entreaties of those who still remain his best friends, whose age and experience demanded more attention than they met from him, and who, at the first whisperings of uneasiness, urged him by every motive, "to quench the fire, that had but begun to kindle, and at that period might easily be extinguished."

We had every reason to believe, that he was determined to do no more, than from the exigency of his cir-

cumstances, he was absolutely obliged to do, in compliance with the wishes of his society ; and from the circumstance of his leaving the Boston Association directly after our separation from his society, we are fully confirmed in that opinion. If those few new exchanges were made from sincere and conscientious motives, why does he not continue them ?

From this circumstance we are also convinced, that his original design in joining the Association was an artifice to deceive us, as to his future conduct. Having exhausted all other means of redress, we resolved, at last, to avail ourselves of the rule pointed out by the Supreme Judicial Court, in the case of the Rev. Joseph Avery, against the inhabitants of Tyringham.

And after repeatedly requesting the Rev. Mr. Codman to ask a dismission, a parish-meeting was called, at which time he was again requested, by a committee of the parish to ask a dismission ; and on his refusal, the causes of complaint, that were presented before the first ecclesiastical council, together with others that had since arisen, were presented and read, and by a vote of the parish he was declared to be dismissed.*

As the regularity of this last measure has been frequently denied, and it does not appear to be generally understood, we shall give it a more particular attention.

In the first place, we would observe, that it was not the intention of the parish to decide for themselves the merits of their cause, and thus assume the right of discharging themselves from the obligations of their contract, or to institute an unauthorised and irregular way of determining difficulties between ministers and people. But it was their object to get their cause before a civil tribunal, according to the direction, above alluded to. It is thought by many, that a minister cannot be regularly dismissed, but by an ecclesiastical council. So far is this opinion from being correct, that a council is in no case, absolutely necessary for dismissing a minister, where articles of complaint are alleged against him. For proof of this, we extract the following from the opin-

* See Note 16.

ion of Chief Justice Parsons,—3d Vol. Mass. Reports, page 181.

"It is the duty of a minister to teach by precept and example. If his example is vicious, he is worse than useless. Immoral conduct is then such misfeazance as amounts to a forfeiture of his office. I do not mean to include mere infirmities incident to human nature, and to which an habitually good man is sometimes liable. Negligence also, or a wilful and faulty neglect of public preaching, or of administering the ordinances, or of performing other usual parochial duties, is such a nonfeazance, as will cause a forfeiture of the office. In either of these cases, or in both, the town may, at a legal meetting, declare the office forfeited, assigning in their votes the causes of the forfeiture, and of their dismission. If the minister do not resist, no further question will arise: if he still claim the office, and sue for his salary, the charges made by the town, as creating a forfeiture, are questions of fact properly to be submitted to the jury. If they find the allegations true, the minister will not be considered as holding his office, after the vote of dismission. If the allegations are false, justice requires that he shall recover his salary. These allegations the jury are competent to inquire into, and on such inquiry ultimately to decide. And doubtless they would be as willing to relieve a town from the burthen of supporting a vicious and unworthy minister, as they would to aid an exemplary and faithful one, in recovering his stipulated salary."

Whether the allegations were true or false, and sufficient in our case, to create a forfeiture, was not, it is true, decided by this test. But from the Rev. Mr. Codman's declining to bring it to this test, it may be judged how much confidence he had in his cause. For it can hardly be supposed, that if he felt perfectly innocent with regard to those allegations, he would submit to such a violation of his rights; (for if those allegations were not true, the conduct of the parish was a most gross violation of his rights,)—would subject himself and friends to an ex-

pense of 10,000 dollars, at least, in buying the pews of the dissatisfied, and settling other affairs in his parish,—would suffer the loss of more than half his parishioners, and permit so deep a stain to remain on his character; when by appealing to the highest tribunal in the state, in the justice of whose decision an innocent man could most certainly confide, if he could confide in any thing, he might, with a very trifling expense, have asserted his innocence, and placed his character in the most advantageous light,—might at once, have totally and forever silenced those who were opposed to him,—might have retained his parish entire, and gone on unmolested, in the discharge of his ministerial duties, in the manner most "*consistent with the dictates of his conscience.*"

We are of opinion, that our cause, in an eminent degree, required this mode of decision. But when we found Mr. Codman determined not to resort to it, but to contend day after day for the pulpit, terms of separation were proposed on our part, which were agreed to by him and others, in behalf of his friends.*

We have now erected a house, where we intend to support public worship, and we most fervently hope and pray, that this arrangement may be the means of restoring, establishing, and perpetuating peace and friendship among us "*on true christian principles.*"

It was indeed with the greatest reluctance that we resigned our seats in the second meeting house, which is central and highly commodious for the whole parish, and for which we had contracted the strongest attachments. It was with difficulty that we consented to subject the parish to the additional expense of building a third meeting-house, and the permanent expense of supporting two ministers instead of one. But it was with the deepest regret and keenest sorrow, that we were obliged to dissolve the ties of religious communion and intercourse, with our friends who now constitute the second church and society. Many circumstances had contributed to render those ties peculiarly strong and endearing. Many of us have lived and worshipped together, in the most

* See Note 17.

perfect harmony, through the whole course of a long life, and it is painful in the extreme, to be thus separated in the evening of our days.

We are of opinion that an attachment to no one man, however deserving he might be, ought thus to have separated us. We have not now, nor have we ever had, the least wish to have a different kind of preaching, or a different mode of ministerial duty performed among us, from what they, together with ourselves, have, from our infancy been accustomed to; nor do we now entertain any sentiments toward them, which would prevent the continuance of that pleasant, social and religious intercourse,—of that "*love and harmony*," of that "*peace and friendship*," of that *charity, kindness and moderation*,' which were once our "praise in all the churches." We cannot conceive why they should now apprehend more danger from us, in case Mr. Codman had left them, than they did before he came amongst us. Or on what their opinion is grounded, that "the evils which would result, are so many and so great, that they cannot anticipate them without the most painful sensations."* Nor do we know what reason there is to suppose, that a society which had always before enjoyed the greatest share of harmony and peace among themselves, would be "divided and torn to pieces, and not be able to unite in another minister"—that a church "would despond and languish," on being separated from a pastor, under whose ministration they had enjoyed scarcely a moment of peace.

In whatever light the disinterested and impartial may be inclined to view our conduct, we are conscious to ourselves of no intention to invade the prerogatives of any; or to enlarge, to a dangerous extent, the bounds of religious freedom. We wish "*to cultivate that spirit of candor and toleration*," which is the only safeguard to free inquiry, and the surest guide to religious truth. While we refuse to be '*entangled* with any *yoke* of ecclesiastical bondage,' we wish to "stand fast in the liberty," and in that alone, "werewith Christ hath made us free."

* Collection of papers, pages 117 & 118.

Any attention, that may be bestowed on this memorial, will be received with gratitude by us and those whom we represent.

With sentiments of reverence and respect, we subscribe ourselves, in behalf of the proprietors of the New South meeting-house in Dorchester,

THOMAS CREHORE,
ABNER LORING,
EDMUND BAKER,
JOHN BUSSEY,
STEPHEN PIERCE,
BENJAMIN FULLER.

*Dorchester, September 13th*, 1813.

N. B. It is our wish to have our meeting-house dedicated according to the usual custom. It will be ready on Wednesday, 29th of the present month. We would likewise submit it to the association to make such arrangements respecting the time, should the day proposed not be convenient; and the assignment of the performances, as in their opinion will be most convenient and proper.

The committee will be happy, at any time, to give any information respecting the statements made in our memorial.

SEPTEMBER 13, 1813. Boston Association met at the Rev. Mr. PIERCE's, Brookline. A memorial of several individuals, who had separated from the Second Parish in Dorchester, was presented, read and committed to Rev. Dr. PORTER, Messrs. CHANNING and THACHER, with request to report thereon next Thursday se'nnight, at twelve o'clock; to which time the Association adjourned.

SEPTEMBER 23, Thursday, twelve o'clock. Met according to adjournment immediately after the Lecture, in the Theological Room, when the following report was communicated and accepted.

# Report.

WHEREAS a number of individuals, who have separated from the Second Parish in Dorchester, have presented a memorial to this association, setting forth the reasons of their conduct, and asking us to join in the dedication of their new meeting-house to the service of God: therefore

*Resolved*, That while we approve the great object for which these memorialists profess to contend, namely, the preservation and promotion of that harmony and friendly intercourse, which have for many years subsisted amongst the churches in this neighborhood, as well as amongst their respective pastors, we do not conceive ourselves called on to pass judgment, in our official capacity, on the proceedings of either party in this affair; in which, as the memorialists candidly observe, "it is natural to suppose that much party feeling has been excited, and many things have been said and done by individuals, on both sides, which in their cooler moments, they will condemn, and which the deliberate judgment of no one can approve." But inasmuch as it appears by

the ineffectual results of two successive councils, that there was no probable method of composing these differences without a separation; and as the separation appears to have been the result of a mutual arrangement, therefore,

*Voted*, That we comply with the request of the memorialists.

*Voted*, That the Rev. Dr. LATHROP be requested to preach a sermon on the occasion, and the Rev. Mr. BRADFORD and Rev. Dr. PORTER to perform the devotional exercises.

SEPTEMBER 27. Association met at Rev. Dr. FREEMAN'S.

*Voted*, That Wednesday se'nnight, the 6th of October, be appointed for the purpose of dedicating the new meeting-house in Dorchester, to the service of Almighty God; and that the solemnities commence at half-past two o'clock, P.M.

Copy from the records of the association.

ATTEST, THOMAS GRAY, Scribe.

## NOTE 1.

*THE following note is taken from a "Communication made by the proprietors of the south meeting-house in Dorchester, to the inhabitants of the town, Nov. 25, 1806 ;" in which are stated— "the sentiments, wishes, and requests" of the proprietors, respecting the support of public worship in said meeting-house.*

"As the inhabitants of Dorchester are too numerous, and part of them too remote, to assemble in one house for public worship, (about sixty families having been obliged to assemble for that purpose in other towns) and it became necessary to erect another house, for that laudable design. And though there were different opinions respecting the situation on which it ought to be placed, a number of persons united and erected one, where a large majority thought most convenient to accommodate the greatest number of inhabitants ; and it being now completed, a public instructor, or minister of the Gospel, to perform the duties there, agreeably to the rules and customs so wisely adopted by our forefathers, and so generally practised in this town, is found expedient.—And though we, whose situation and circumstances render it proper that we should assemble at the new place for public worship, rejoice at the increase and prosperity which led to this event, yet we are impressed with the *painful reflection* that it must in some measure, deprive us of the *pleasure and advantages* we have long enjoyed, from the instructions, precepts and examples of our worthy minister Mr. Harris, whose *watchful care and kind attention* merit our grateful acknowledgments ; and will always be recollected with thankfulness to him, and to the all-wise Disposer of events who has favored us with this blessing. We also regret that we must in any degree be separated from our *worthy and respected friends* in the church and congregation, with whom we have long lived in habits of intimacy and union of sentiments, in a degree far beyond what religious societies often experience.

And such regulations and arrangements in our religious concerns as shall be most convenient in their operation for the minis-

ters and people of both societies, and shall make the least division in the town will be most agreeable to us."

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NOTE 2.

*The following extracts are from the farewell address of the second church to the first, at the time of their separation:*

"We have, in every stage of this important business, expressed our reluctance to complete separation. That it is now to take place is *a painful consideration:* but we yield to it upon principles of accordance, and with sincere desires, that we may be one in brotherly love and charity, though separated in place of public worship, in the celebration of the ordinances, and in church establishment and discipline; and we entreat you not to consider division as implying alienation; for that we would never feel." "God forbid that we should sin against the Lord, in ceasing to pray for you and your spiritual instructor, whom we bear on our hearts with the *highest esteem*, and separate from with the *deepest regret.*"

*These sentiments were reciprocated by the first church as follows:*

"In yielding to your request for a dissolution of your immediate relation to us, we reciprocate the *tender and affecting sentiments*, with which that application was accompanied; and assure you of our good will and cordial affection which many considerations have served to strengthen;"—"and we would be far from considering that the kind regards which these have produced, are alienated, or even diminished, by the separation which now takes place. Although circumstances have made it expedient, that you should form a new church, and your membership with us should be dissolved: yet we cannot be indifferent to your welfare," &c.

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NOTE 3.

*Extract from the Rev. Mr. Pierce's sermon, at the gathering of the Second Church.*

"The pastors and delegates of sister churches, now convened, sincerely congratulate you on the *wonderful unanimity, zeal, and success*, with which you have conducted your affairs to this happy issue.

When you were taking the first steps toward a separation from your parent church, we were *tremblingly apprehensive* lest you should fall out by the way. But "hitherto hath the Lord helped you." We cannot but regard it as a token for good, that your civil concerns have been so amicably adjusted."

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NOTE 4.

*Extract from Dr. Porter's Right-hand of fellowship at the gathering of the Second Church.*

"In the discharge of this pleasing duty, permit me, honored and beloved, at whose invitation we are assembled, to declare, that we consider you, as an orderly and regularly constituted church of Jesus Christ, both your Lord and ours; and tender you our brotherly affection, and the fellowship of the churches, we represent. Be assured of our taking a friendly interest in your concerns, of our prayers for your spiritual growth and prosperity, and of our disposition and readiness to maintain communion with you, in all those ways, in which distinct churches, possessing equal rights and powers, may have useful intercourse and fellowship with one another. Honored Sir,* IF YOUR HEART AND THE HEARTS OF YOUR BRETHREN, ON WHOSE BEHALF YOU ARE DEPUTED TO ACT BE AS OURS, OFFER ME YOUR HAND AND RECEIVE MINE. The meaning of this action, so well understood when used in common life, cannot be mistaken, when employed on a religious occasion like the present. It is a *ratification* of the sentiments, which have been expressed on our part; and a *token* that the same dispositions and views are entertained on yours. It is a *mutual pledge* of sincere and reciprocal esteem and affection. May it be the means of confirming and perpetuating our Christian union, love and fellowship. You will allow me, Christian brethren, to remind you of the *harmony and friendly intercourse*, which have for many years subsisted among the churches in this neighbourhood, as well as among their respective pastors; and to express a confidence, that you will not be wanting in your *disposition and endeavours*, that peace and friendship may continue and abound. In an especial manner, we trust, that you will ever be disposed to honour and love the parent church, from which you proceed, in whose bosom you were so long cherished.

It is not without having felt a degree of solicitude for the preservation of harmony and brotherly love in this town, that we have seen the progress of your affairs. We now rejoice in the contemplation of the *decency and propriety, order and charity*, with which they have been conducted and brought to their present issue."

* Stephen Badlam, Esq. chairman of the church committee.

[To the sentiments contained in the preceding note, the gentlemen *deputed to act in behalf of the church* assented, which laid the church under the most sacred obligations to act conformably to those sentiments, unless the form of expressing the fellowship of churches in this way be an idle and useless ceremony.

The Rev. Mr. Codman laid himself under similar obligations in receiving, through the Rev. Mr. Harris, *the fellowship of the churches* represented by his ordaining council. From this we extract the following note.]

NOTE 5.

"Built on the foundation of the apostles and prophets, the churches of New-England retain this expressive ceremony as an important part of ordination solemnities: and the council convened on the present joyful occasion, have assigned to me the agreeable office of presenting you, my brother, in their name and behalf, the social hand of Christian love and ministerial help. Accept it as the *token* of our affectionate regard, the *pledge* of our fellowship, and the *promise* of our fraternal assistance, encouragement, and support. At the same time *let us be assured*, that as hand joins hand, so heart meets heart with correspondent affection, and that, *on your part*, you will cherish towards us the like attachment, and willingly discharge in our favour the like offices of brotherly kindness and charity."—

—"For many years have the inhabitants of this town been remarkable for their devout observance of the Lord's day, and regular attendance upon the duties of the sanctuary; and before the recent separation, were considered as forming one of the largest assemblies of religious worshippers, with the greatest number of communicants, of any in the vicinity. Then, and through the whole transaction of gathering a new church, and forming a second society, a *Christian spirit of love and harmony* has been evinced, of which, perhaps, there is no fairer instance in the ecclesiastical history of our country."—

—"Standing fast in one spirit, and striving together for *the faith of the gospel*, they have paid little attention to lesser matters, and words of doubtful disputation, and have been indoctrinated rather in those *important truths of religion* in which all agree, than in those *speculative topics* about which so many differ. The modern distinctions of sect and party are scarcely known, and have *never been advocated among them.* To be *disciples and followers of the Lord Jesus*, has been their only endeavour; and to be called CHRISTIANS the only appellation by which they have *aimed or desired* to be distinguished."

## Note 6.

*Extract from the documents respecting the gathering of the Second Church.*

January 1, 1808, an ecclesiastical council was convened in Dorchester, by letters missive from several members in full communion with the church of Christ there, who had dissolved their immediate relation, for the purpose of being gathered into a second church, consisting of the following churches:

The Second Church of Christ in Boston, } Rev. John Lathrop, D.D. *Pastor*, Hon. Samuel Parkman, Esq. *Delegate.*

The First Church of Christ in Roxbury, } Rev. Eliphalet Porter, D.D. *Pastor*, Mr. John Clap, *Delegate.*

The Third Church of Christ in Roxbury, } Rev. Thomas Gray, *Pastor*, Deacon Nathaniel Weld, *Delegate.*

The Church of Christ in Brookline, } Rev. John Pierce, *Pastor*, Deacon John Robinson, *Delegate.*

The Church of Christ in Dorchester, } Rev. Thaddeus M. Harris, *Pastor*, Deac. Edward Pierce, and Deac. James Humphreys, } *Delegates.*

## Note 7.

*The following is a note subjoined to the Sermon and Right Hand of Fellowship, delivered at Mr. Codman's ordination.*

The ordaining council consisted of the pastors of the following churches, with their delegates:
Church in Medford, Rev. David Osgood, D.D.†
Old South Church in Boston, Rev. Joseph Eckley, D.D.*† & Rev. Joshua Huntington,*
First Church in Roxbury, Rev. Eliphalet Porter, D.D.*
Congregational Church in Charlestown, Rev. Jedediah Morse, D.D.*
First Church in Dorchester, Rev. Thaddeus Mason Harris,*†
Church in Brookline, Rev. John Pierce,*
Church in Federal Street, Boston, Rev. William E. Channing,*†
First Church in Dedham, Rev. Joshua Bates,
Church in Brattle-Street, Boston, Rev. Joseph S. Buckminster,*†
Church in West-Boston, Rev. Charles Lowell,*†
Church in Milton, Rev. Samuel Gile.

* Gentlemen belonging to the Boston Association.
† Those who performed on this occasion.

NOTE 8.

*Extracts from the Rev. Mr. Codman's communication previous to accepting his call.*

"I think it my duty in the presence of a heart-searching God, and of this church, to declare my firm, unshaken faith in those doctrines, that are sometimes called the doctrines of the reformation, the doctrines of the cross, the peculiar doctrines of the Gospel."

"These doctrines, through the help of God, I intend to preach; in the faith of these doctrines I hope to live; and in the faith of these doctrines I hope to die.

"It gives me great pleasure to have it in my power to say that I BELIEVE my faith is the same with that of our venerable forefathers; and particularly with that of the former pastors of the church of Dorchester, Warham, Maverick, Mather, Burr, &c. &c.

"As *Arian* and *Socinian* errors have of late years crept into some of our churches, I think it my duty to declare to that church of Christ, of whom I may have the pastoral charge, that I believe *the Father, Son, and Holy Ghost, to be the one living and true God;* and that my faith, in general, is conformable to the Assembly's Catechism, and to the confession of faith drawn up by the elders and messengers of the Congregational Churches in 1680, and recommended to the churches by the General Court of Massachusetts. With regard to the discipline of the church, I shall be guided by that excellent platform of church discipline drawn up at Cambridge, principally by the Rev. Richard Mather, formerly minister of Dorchester. I have thus discharged a duty, which I thought I owed to the Great Head of the church, and to you his visible members."

"I have made this communication, my dear Christian friends and brethren, to prevent any misunderstanding between us; I wish you to know the sentiments of the man you have chosen to be your pastor."

NOTE 9.

*Extracts from the Letter of the Parish Committee, in answer to the preceding.*

"Although there may be a difference in opinion, among us, respecting some parts of the Holy Scriptures; your communication is received with pleasure, and *general* satisfaction; and we venerate the principles of our forefathers, especially the pious and worthy pastors of the church of Christ in Dorchester, who have been as shining lights in the golden candlestick, and are happy to find you agree with them in sentiments."

"In our present imperfect state, various opinions and discordant sentiments will exist, and occasions occur for the exercise of a spirit

of condescension, patience, and toleration; this spirit we wish to cultivate, as we all acknowledge the same Great Head of the church, and in him are all brethren; and if we follow his example shall be all friends." "A general unanimity and spirit of accommodation, we hope, will continue among us, and should you accept our call to the important duties of a gospel minister, we have no doubt but you will use your endeavours to promote peace and friendship among the people of your charge, and to continue and confirm it among our sister churches and their pastors, and the University, of which you will be an overseer."

N. B. The preceding was unanimously approved at a parish meeting.

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## Note 10.

*Extract from the Rev. Mr. Bates' Letter, in answer to a letter from the Parish Committee.*

"I cannot comply with your request because I should thus PUBLICLY DENOUNCE a brother in the ministry; a brother, whom I love and esteem, as a faithful minister of Jesus Christ. Till he is judged and condemned by some regular ecclesiastical council, by the church with which he is connected, or some other proper tribunal, till he is thus regularly judged and condemned either of *error in doctrine*, or *immorality in practice*, of "*bringing in damnable heresies*," or "*holding the truth in unrighteousness*," and, while I have reason to believe, on the contrary, that he is *a faithful minister*, I cannot, by a voluntary compliance with your request, PUBLICLY DENOUNCE him."

P. S. "There is another reason, which did not occur to my mind, when writing the above, against complying with your request; that is, that I should thus *cruelly* deprive the people of my particular charge of the occasional labors of Mr. Codman, whose preaching with us has been peculiarly pleasing, and I hope profitable."

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## Note 11.

*Address to Rev. Mr. Codman respecting exchanges.*

REV. MR. CODMAN,

Sir, We your parishioners, with *diffidence* address you, on a subject which we think a very important one. We are fully aware that quarrels and dissentions between clergymen and their people are fraught with serious evils; they set the father against the son,

and the son against the father, and thereby all the peace and happiness of society is undermined; this we have all witnessed near at home. And to prevent as much as in our power this awful calamity, we have thought fit to submit to you, for your consideration, the following:

We do not *presume*, neither have we *a wish* to prescribe what doctrine would be most congenial to our feelings to hear from you; but are willing you should exercise your own opinion. It is however, our humble opinion, that for a clergyman to be enabled to do good, and promote the happiness and welfare of his parish, he must have the love, good will, and affections of his people, and thereby cause a punctual attendance on public worship. But the principal object we have in view, at this time, is to represent to you, that there is a dissatisfaction and uneasiness in the parish, which appears to be daily increasing, and we fear if it is not soon checked, there will be much disorder and confusion in the parish, which we sincerely deprecate. The principal cause of which, we apprehend, arises from a disappointment that many of your parishioners feel from your not making your exchanges *generally*, with those ministers who preach the public lectures in Boston, on Thursdays, and with them *indiscriminately*.

This we did expect, and this we think we have a just claim to expect from your own observations, previous to your being settled as our minister. This we humbly submit to your candid consideration, and remain your friends, well wishers, and obedient humble servants,

Signed by EDMUND BAKER,
BENJ. FULLER,
THO'S. CREHORE, and 37 others.

*Dorchester, Nov. 10th*, 1809.

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*Letter accompanying the address.*

Rev. Mr. CODMAN,

Sir,—The undersigned are requested by the subscribers to the enclosed to transmit the same to you, and we by their request beg your indulgence so far as to receive the same, and investigate it, and make such use of it as you in your judgment may think most expedient. And we feel a lively hope, that you will be so directed by Divine Providence, as to pursue such measures as may have a tendency to promote our spiritual and temporal good, and that we may long dwell together in unity.

And we are authorised to say, if any one sentence of the enclosed should be thought expressed in *a harsh or indecorous* manner, or if any part of it can be so construed as to have the *least semblance of imperative language*, the same is an *error of judgment, and not of design*, and we beg you to receive it as such.

We are led to make these remarks from suggestions of some who have seen the enclosed, that you possibly might so consider it.

We remain with sentiments of the utmost friendship and esteem, your devoted servants and friends,

THOMAS CREHORE,
SAMUEL B. LYON,
EDW. W. BAXTER,
BENJ. FULLER,
STEPHEN PIERCE,
} Committ.

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NOTE 12.

*Extract from Mr. Codman's answer to the above.*

"With regard to "*the principal object*" which you profess to have in view "*at this time*," you must give me leave to say, that I never can, nor never shall PLEDGE myself to exchange pulpits with any man or body of men whatever; and that I never did, from any observations previous to my being settled as your minister, give you any just claim to expect it."

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NOTE 13.

*Circular letter of the parish to several ministers.*

Rev. Sir,—The singular mode pursued by the Rev. Mr. Codman, in respect to the exchanges he has made, has been a matter of serious regret with almost every member of his parish.

Why he should select gentlemen from several associations with whom he is not connected, to preach in his pulpit, to the almost total exclusion of the gentlemen who compose the association of which he is a member, and of whom the council that ordained him were principally composed, is to us so novel, that we confess we are unable to account for it. The people of Dorchester, *from time immemorial*, have been in the habit of hearing (in turn) the members of the Boston Association; and it will be a very difficult matter to persuade the second parish to relinquish that right. We therefore presume, Rev. Sir, that you will comply with the above vote, and not take any step to convulse a parish already shaken to its centre.

We subscribe ourselves, Rev. Sir, with sentiments of respect, your humble servants,

Copy signed,
THOMAS TILESTON,
BENJ. PIERCE,
THOMAS CREHORE,
} Committee.

*Dorchester, Nov.* 7, 1810.

## Note 14.

### *Messrs. Withington & Tileston's deposition.*

We, Samuel Withington and Thomas Tileston, both of Dorchester, testify and say—that being two of the Committee appointed to communicate to Mr. Codman the proceedings of the parish, on his communication of the 31st of October, 1808—After transacting the business of the parish, and being desirous of ascertaining Mr. Codman's ideas on church discipline generally, and wishing to quiet the fears of some members of the parish, who had been in some degree alarmed at the sentiments contained in the communication aforesaid, and had expressed doubts, whether Mr. Codman would exchange with the Boston Association of ministers generally, we introduced the conversation, by asking him, if he intended to introduce creeds and confessions into his church, by that part of his communication where he says, "with regard to the discipline of the church, I shall be guided by that excellent platform of church discipline drawn up at Cambridge, principally by the Rev. Richard Mather, formerly minister of Dorchester." He answered, No, by no means—the time for these things is past; in all these matters I shall be governed by the Association which I mean immediately to join, and with whom I mean to be upon the most intimate terms of friendship. After hearing the above explicit answer, and having much conversation with Mr. Codman as it respected his settlement, &c. the impression made on our minds was such, as induced us to believe, that all difficulties would be removed with those, who were apprehensive, that he would not exchange ministerial labors with the Boston Association of ministers; and we communicated our ideas upon this subject to some of the disaffected, who, we believe, gave up their opposition to the settlement of the Rev. Mr. Codman, in consequence of the information received from us.

We further say, that in the month of Nov. 1809, we spent several hours with the Rev. Mr. Codman, and informed him, that he would soon be presented with an address, signed by near forty persons, and that said address had been seen by us, and that we thought it a modest and handsome one, and that we were as anxious to have the exchanges take place, as the addressers were. He observed, that if he should receive an address for the above purpose, it would be nothing new to him, as he had understood for two or three months past, that some of his parish were dissatisfied at his not exchanging, and would make such a request. He then said, if it had been his intention to have exchanged with Dr. Porter, or Mr. Pierce, the next Sunday, he should not do it; where, said he, would be *my independence?* should I apply to either of the gentlemen, their answer would be—Mr. Codman, I should be happy to preach in your pulpit, but it is not your wish, you are compelled, Sir, to make this request by your society. Where then would be *my inde-*

*pendence?* I therefore, cannot exchange with any of the Association who differ with me in religious opinions, until they think with me, or I with them, which I hope to God will never be the case."

SAMUEL WITHINGTON,
THOMAS TILESTON.

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NOTE 15.

*Mr. Davenport's Deposition.*

I, Ebenezer Davenport, do testify and say, that after Mr. Codman's communication containing his principles, and in which he proposed the exchange of the psalm-books, &c. a number of the people belonging to the parish told me they had some doubts, from that communication, whether Mr. Codman would exchange with such ministers as used to preach here.

On hearing this, I felt anxious to talk with Mr. Codman on the subject, and called to see him in Boston for that purpose. I found him at home and alone. After the usual compliments, he began with me, by asking how the people liked the communication made to them in his letter? I told him there were some who did not altogether like it, because they feared he would not exchange with such ministers as they were accustomed to hear. Mr. Codman appeared to be surprised, and said he should not pledge himself to exchange with any ministers. He observed, that he was unacquainted with many of the neighbouring ministers, and asked me if Mr. Harris exchanged with those to whom I referred. I told him he did, and that if he exchanged with such ministers as Mr. Harris did, there would, in my opinion, be no difficulty. Mr. Codman said he expected to exchange with Mr. Harris very often, and that they should ease one another's labours very much by exchanging; and that he did not see any difficulty respecting exchanges.

Mr. Codman's conversation gave me *satisfaction* as to that subject. I afterwards told those who were doubtful, of the conversation I had had with Mr. Codman, and of the satisfaction I felt respecting the subject of their doubts.

And I do further testify and say, that about the latter end of November, or the beginning of December, 1809—an address, intended to be sent to Mr. Codman requesting him to exchange with the ministers of the Boston Association, was handed to me by Mr. Thomas Crehore, for my signature. I did not sign it, although I approved of the address; but told him, I would go and see Mr. Codman myself, on that subject. I accordingly went to see him, and told him that if he did not exchange with some of the neighbouring ministers, with whom he had not exchanged, it was my opinion there would be a serious difficulty. Mr. Codman told me, he thought I had good preaching from those with whom he ex-

changed, and asked me, with whom I wished him to exchange? I told him I wished him to exchange with Dr. Porter in particular, as I always thought him to be a very serious good man; and also with Mr. Pierce, and Mr. Gray; and in my opinion, it would satisfy the parish. He told me, he was sorry I could not distinguish preaching better than I did, and observed that "they had good preaching in Roxbury, in Mr. Adams' day, but that he *wondered they could put up* with such preaching as they had there now." The above conversation I declare to be the truth. It gave me much uneasiness, and is one particular cause of my dissatisfaction with Mr. Codman.

EBENEZER DAVENPORT.

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NOTE 16.

*Proceedings at a Parish Meeting.*

At a legal meeting of the second Parish in Dorchester on Tuesday, November 24, 1812.

*Voted*—"That whereas there has long existed in the second parish in Dorchester, a most unhappy and injurious controversy with the minister and pastor thereof, which, whether justifiable or not, in its origin and progress, must by its continuance be destructive to the principles of morality and religion, and the peace, order and prosperity of the society, and unpleasant and injurious to the feelings, comfort and happiness of the minister; and whereas there appears to be no prospect of the restoration and re-establishment of harmony, and those feelings necessary to make a minister and people happy and prosperous together, and edifying to one another—therefore voted, that Benjamin Parsons, Esq. Capt. Samuel B. Lyon and Thomas Crehore, be a committee to wait on the Rev. Mr. Codman, and in the name of the parish respectfully to request him to ask a dismission from his ministerial office and relation in the parish.

*Report of the above Committee.*

The committee appointed to wait on the Rev. Mr. Codman, and request him to ask a dismission, have attended that service, and beg leave to report, that Mr. Codman has refused to comply with said request, and he requests that his letter in answer to a letter from forty-seven gentlemen on that subject, may be considered as his answer to the point. B. PARSONS, *per order.*

Whereas, the Rev. John Codman has refused to comply with the reasonable wish and request of the parish for him to ask a dismission, and whereas in the opinion of the parish he has forfeited his office, therefore voted, that the ministerial and pastoral relation and connexion between him and the parish, be extinct from and after Thursday next, and that the parish will not allow him

to preach in their meeting-house, nor pay him any salary after that time."

*Articles of agreement on the part of Mr. Codman and his friends.*

1. Mr. Codman's friends shall give a good and sufficient bond, to purchase all the pews in the meeting-house, at the cost, viz. what they were apprised at, and what was given for choice, that shall be offered them in sixty days, by persons disaffected with Mr. Codman, to be paid for in approved notes of hand, payable in one year from the delivering of the deeds, with interest.

2. Mr. Codman shall give a bond to refund all taxes to be assessed from this date upon the persons disaffected with him, who shall certify the same in sixty days, on condition that they take no part in parish affairs so long as Mr. Codman shall be the minister of the parish.

3. A bond shall be given by responsible persons, that the parish shall forthwith pay over to those who shall certify their disaffection as aforesaid, their proportion of the ministerial fund in Dorchester, to be appropriated to the payment of a preacher, provided they shall employ one, or to constitute a permanent fund for the support of a preacher, whenever they may employ one—he not to preach in the South meeting-house.

4. The friends of Mr. Codman shall obligate themselves not to oppose, but if required, shall consent and join the disaffected in a petition to the legislature, provided the disaffected shall be desirous of obtaining an act of incorporation for another parish.

5. The second parish in Dorchester shall obligate themselves to assist the disaffected, provided they should be incorporated as another parish in obtaining from the town and church their proportion of the ministerial funds and church property.

We the undersigned, for ourselves and in behalf of the friends of Mr. Codman, agree to the foregoing articles, and pledge ourselves to do all in our power to carry them into effect.

JOHN CAPEN, Jun.
NEHEMIAH W. SKILLINGS.

I agree to the above,

JOHN CODMAN.

*Dorchester, 1st Dec.* 1812.

# CONCLUSION.

AS we wish our defence to be as public as the censure, to which we have been subjected, we have thought it expedient to publish our memorial, with references to certain documents, which may serve to illustrate and confirm some of the statements therein made.

We think it proper to add a few words, in order to correct some mistakes that have gained circulation.

We wish it to be distinctly understood, that *a dissatisfaction with the doctrines*, which Mr. Codman has preached, or a difference in religious sentiments, has constituted no part of our complaint against him, and that we have never *presumed* to dictate to him in that particular. We refer to Note 11, for the sentiments we have invariably entertained on that subject.

We have never wished to abridge his ministerial prerogatives, to have him make exchanges where *any difficulties previously existed, which were not under his control*, or to *deny him all discretion* in the choice of those with whom he might exchange pulpits. But we could not withhold our protest against a system, calculated in effect to make us a *separate religious society;* cutting us off from THAT INTERCOURSE with the greater part of the Christian societies* of our own denomination, by which our *friendship and communion with them* had been preserved.

Yet no open complaint was made till gentle entreaty and persuasion—till "*the frequent applications and individual requests*"† of his best friends had proved ineffectual.

* Collection of papers, page 65. † Ibidem, p 31.

In our memorial we have confined our observations, almost entirely, to the subject of ministerial exchanges. Because, 1, We consider that of sufficient importance to justify our proceedings, and on that alone we have always been willing to rest the merits of our cause. 2, A consideration of all the distinct articles of complaint would necessarily lead us into such long discussions, as would swell to an unreasonable size, this publication, which has already increased beyond our intentions and expectations.

3, It might excite anew the spirit of contention, which we now most devoutly hope may forever subside. And, 4, In a publication of this kind, where they would not appear with the evidence, on which the truth of them depends, they would not probably be justly estimated.

In fine, those articles of complaint would not meet, from the various descriptions of readers, under whose inspection they might come, that *strict scrutiny, and impartial examination*, which a court of justice would give them.

And since we have done every thing in our power to have them referred to the highest tribunal in the state, it cannot be thought that we shrink from an investigation of them.

We are perfectly willing to leave Mr. Codman to the quiet enjoyment of all the satisfaction he can derive from the conscious rectitude of his conduct ; and refer it to the decision of the candid and impartial, whether there has existed some just cause of complaint, or whether the *proceedings* of those, who have protested against the measures of Mr. Codman, and who, for more than three years, have constituted "*the majority of the second parish*

*in Dorchester*,"* originated in a disposition to "*foment dissentions*," and "*spread contention far and wide :*"† Whether they have been actuated, in this affair, merely by "*a spirit of opposition, persecution, and intolerance* ;"‡ or whether it has been their object to preserve their obligations inviolate, and to retain those rights and privileges, which they have received from their fathers, that they may transmit them to their posterity.

* Collection of papers, page 30 & 31. † Ibidem, p. 43. ‡ Ibidem, p. 49 & 119.

ERRATA.

Page 23—In part of the impressions, 18th line from bottom, for, *we* had, r. *he* had. Line 17th from bottom, for, *he* must conclude, r. *we* must conclude.

A Duplicate Not catalogued

# SERMON,

DELIVERED AT

## THE DEDICATION

OF THE

## NEW SOUTH MEETING-HOUSE

IN

## DORCHESTER,

Oct. 6, 1813.

BY JOHN LATHROP, D.D.
Pastor of the Second Church in Boston.

BOSTON:
PUBLISHED BY WATSON & BANGS, 7 STATE-STREET.
1813.

N. B. The quotation from Pliny, and two or three other sentences which were not delivered, but which are thought appropriate, make part of the printed discourse.

A

# SERMON.

2 Chronicles, vi. 40.

*Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.*

HOWEVER remote our minds may be from superstition, we certainly feel an impression, when, for the first time, we enter a house erected for the worship of God, very different from what we feel, when we enter houses erected for the common purposes of life. While we do not pretend to give sanctity to wood and to stones by any ceremonies, or forms of devotion which we observe at the opening of a place of worship, it is certainly proper, that when an house is erected and made ready for a purpose so important, it be set apart, and dedicated with certain appropriate acts. For this we have the example of Solomon, who was certainly among the wisest and the best of the Hebrew rulers.

Solomon was directed to build a temple for the public worship of Jehovah. When the temple was finished, the men of Israel were assembled by the order of the king, to attend the feast of dedication. When

all things were prepared, agreeably to arrangements previously established, Solomon stood before the altar of the Lord, in the presence of the congregation of Israel, and spread forth his hands, and said,

"O Lord God of Israel, there is no God like thee, in the heaven, nor in the earth, which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts: Thou which hast kept with thy servant David my father, that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed, dwell with men on the earth? behold heaven, and the heaven of heavens cannot contain thee! how much less this house which I have built? Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry, and unto the prayer, which thy servant prayeth before thee. That thine eyes may be upon this house day and night, upon the place where thou hast said, that thou wilt put thy name there, to hearken unto the prayer which thy servant prayeth towards this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place. Hear thou from thy dwelling place, even from heaven, and when thou hearest, forgive."

The whole prayer which king Solomon made at the dedication of the temple, is a wonderful piece of ancient

composition; and cannot be read by any who have pleasure in the worship of the wise and true God, without elevated devotion.

The worship which was offered in the temple, in the days of Solomon, was the most sublime, and I believe the most perfect, that ever had been performed, from the creation of the world. It was such, as to the form and manner, as God himself had ordained; and those who offered worship according to those forms, in the exercise of sincerity and uprightness of heart, offered an acceptable worship.

The temple service was admirably calculated to impress solemnity, and to raise the souls of sincere worshippers to God.

The building itself was immense; the assemblies which convened at the great festivals, were astonishingly numerous; the prayers were solemn; the musick was performed by vast choirs, by people trained to the service; and, to voices long exercised together, were joined a larger number of instruments than have since been used, I believe, in any place of religious worship. But the concourse of people, the solemn prayers, and the musick, for which no expense was thought too great, were not the whole which gave solemnity and perfection to the temple service. There was court within court; the holy, and the most holy; and in the holiest of all, was "the ark of the covenant, overlaid round about with gold;" there were the cherubims spreading forth their wings; and there was the glory of the Lord.

Into this place, awfully solemn, no mortal was permitted to enter, except the high priest, and that but once in the year "with blood, which he offered for himself, and for the errors of the people."

The Jewish high priest, thus entering into the holy of holies, once in the end of the year, to make atonement for the people, prefigured the high priest of our profession, who, having offered his life on the cross, hath entered into heaven itself, where he ever liveth to make intercession for us. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house."

We may now come boldly unto the throne of grace, and pray that we may obtain mercy, and find grace to help in every time of need.

Although the forms of the Christian worship are far less splendid, than were those of the Hebrew church, our services will not be less acceptable, provided they be offered in the exercise of faith, and in humble dependence on the Mediator of the new covenant.

Besides the temple, where all the males of the children of Israel were ordered to assemble, three times in the year, before the Lord, there were other places provided for the accommodation of people who had a desire to attend divine worship. Our Lord, we find, not only attended, but he assisted in the worship which was usually performed in the synagogues.

The first ministers of Jesus were also admitted into the places where the Jews assembled on the sabbath days, and those holy men preached the gospel, to such as were willing to hear them. There were still other places, called *oratories*, or *proseuchæ*, where the pious met for prayer, whenever they were disposed to unite in social worship.

Although the apostles were for a short time permitted to speak in the synagogues of the Jews, and to dispute with the scribes, who generally attended at those places, and expounded the law of Moses, it was not long before a clamour was raised against the ministers of Christ, and they were cast out and persecuted. During the greatest part of the first three hundred years, the propagators of the gospel preached in private houses, and in places where they could be secure from their enemies. At length the Christian religion was embraced by powerful emperors; and from the time of Constantine the Great, Christians have generally been accommodated with churches, where, under various forms, they performed religious worship. And such accommodations, Christians have generally possessed in this quarter of the world, from the time that our fathers brought the gospel from their native land.

This house, my friends, you have erected, and made convenient for the purpose of religious worship. Here you will meet from sabbath to sabbath, and unite in offering your prayers and praises to Almighty God. You have invited the associated pastors of the churches

in this vicinity, to unite with you, in dedicating this house to God. This house, on which you have bestowed labour and expense, you no longer call your own. It is henceforth to be called, the House of God. It is dedicated to the Most High. It is not to be used for common and secular purposes, but for the great purposes of religion. When you shall meet in this house on the Lord's day, to offer religious worship, we pray, you may have reason to exclaim, as did the patriarch Jacob, on another occasion,—"This is none other but the house of God, and this is the gate of heaven."

The text which we have chosen, and the occasion on which we have this day assembled, suggest to us reflections and observations, relating to the public exercises of religion, worthy of our serious attention.

Besides an observance of the special ordinances of the gospel, the principal exercises in which we engage, when assembled for worship on the Lord's day, are prayer and praise; and attention to the instructions and exhortations which are administered from the word of God.

The portion of scripture, which we have placed at the head of this discourse, contains a humble request that God would be pleased to attend unto the prayer which his people should make, when assembled in his holy temple.

As it was the principal request of Solomon, in the address which he made at the dedication of the house which he had built for the worship of Jehovah, that HE would be pleased to attend unto the prayer which his

people should make, under the various circumstances and conditions of life, we may conclude, prayer is, and ought to be, considered as the most important part of religious worship.

Solomon mentioned a variety of cases in which it is proper to request support and assistance from the God of heaven.

"If thy people Israel be put to the worst before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray, and make supplication before thee in this house, then hear thou from heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers. When the heaven is shut up, and there is no rain, because they have sinned against thee, yet if they pray towards this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk, and send rain upon the land which thou hast given unto this people for an inheritance."

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be, then, what prayer or what supplication soever shall be made, of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall

spread forth his hands in this house, then hear thou from heaven thy dwelling place, and forgive, and render unto every man according to all his ways, whose heart thou knowest, for thou only knowest the hearts of the children of men, that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers."

It is sufficiently evident, that prayer was the first and most important part of worship, under the Jewish dispensation. The observation will be equally correct as applied to the worship which is offered in the Christian church.

After the rites and ceremonies of the Hebrew church were done away, and the Christian religion was instituted, its offices, at first, were remarkably plain and simple. That form of prayer which Christ taught his disciples, is not only short, but remarkable for its simplicity. From the history of the Christian religion which we have in the New Testament, we find that the disciples, and the early converts, made prayer a part of worship whenever they met for the social exercises of religion. This we learn also from the best heathen testimony. A short extract from a letter written by the younger Pliny, to the Emperour Trajan, not more than forty years after the death of the apostle Paul, may not be unacceptable.—"The whole of their guilt or their error, was, that they met on a certain stated day, before it was light, and addressed themselves, in a form of prayer to Christ, as to some God; binding themselves by a solemn oath,

not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery ; never to falsify their word, nor deny a trust when they should be called upon to deliver it up : after which it was their custom to separate, and then re-assemble, to eat in common a harmless meal."*

This official letter from a Roman of high respectability, is brought before you, not only to corroborate the observation we made, that prayer is the first and most important part of worship under the Christian dispensation, as well as the Jewish ; but, as a noble testimony, even from an heathen, in favour of the doctrines and practice of the primitive Christians.

Jesus was frequently engaged in prayer, and he taught his disciples to pray. After he should have ascended to heaven, he taught his disciples to make their prayers to the Father in his name. As our dependence on God is constant, and our wants unceasing, we are exhorted to pray always. The Christian temper, and the Christian character must be supported and kept alive by prayer.

People therefore have erroneous opinions, with respect to religious worship, or they are influenced by a *false taste*, when they think and speak more highly of *sermons*, than of *prayers*. And is not this, my brethren, an evil, and a growing evil in the land in which we live? Many, it is feared, who attend on the publick worship of God, are too *fastidious*. From their conversation we should suppose, the principal object of their coming

* Melmoth's Pliny, vol. II. p. 673.

to the place of worship, was, not to seek the favour of God, and offer to him devout acknowledgments for his unmerited blessings ; but to be gratified with the language, the manner, and the ingenuity of the preacher. Such people surely mistake the true object of religion. The design for which they go to the place of worship, is not to honour God, but to please themselves.

Another important exercise in which we engage, when we assemble in the house of God, is the offering of praise. This part of religious worship was conducted with great solemnity, and it was carried to a high degree of perfection, particularly in the days of David and Solomon. This has also been an important part of worship in the Christian church. When the first Christians met together on the Lord's day, and at other times for social worship, they united in prayer and in singing praises to God. In this delightful exercise you will engage, whenever you assemble in this house, to worship the God of heaven.

For many years, we trust that you, and your children, and your children's children will enter "these gates with thanksgiving, and these courts with praise." "Be ye thankful unto the Lord, and bless his holy name."

Besides offering your prayers and your praises to the God of heaven, when you assemble in this house, you will meekly attend to the instructions and exhortations which shall be ministered to you, from the word of God. But when we request you to attend meekly to the instructions and exhortations which shall be ministered to

you from the word of God, we claim no "dominion over your faith;" we desire however "to be helpers of your joy."

We trust, that in this house, the unadulterated gospel of Christ will be preached continually. We hope the man, whom you may invite to minister to you in holy things, will not come "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

You may, and no doubt you will be censured, if you do not adopt and use the creeds and formularies which have been long used, and which your fellow Christians have generally adopted and used. You may be condemned as *hereticks*, and be refused the privilege of Christian fellowship, because you do not use the same language, in explaining certain passages in the New Testament, which has been generally used; and do not subscribe all the articles of faith, which your fellow Christians have generally subscribed. But should you be thus treated by any of your Christian brethren, we hope, that "out of a good conversation, with meekness of wisdom," you will convince them, that you are governed by that spirit which proceedeth from the Father.

You profess the religion of Christ. You believe in him, as the Son of God,—the constituted Mediator,—the Saviour,—the Lord and Judge of the world. You believe all things that are written in the prophets concerning the Messiah; and you believe that our Jesus is that Messiah. You believe the testimony which God hath given concerning his beloved Son. You believe

that Christ died on the cross, and that God raised him from the dead. By the mediation of this wonderful person, you hope to be saved; and, if you fail of salvation, you believe that the failure will be wholly owing to your own folly and guilt.

With such faith as has now been mentioned, provided it work by love, and it purify your heart and life, you need not tremble at the charge of *heresy*. Should a charge of that kind be brought against you, you may reply, in the words which St. Paul used, when a charge of the same kind was brought against him:—"After the way which ye call heresy, so worship we the God of our fathers, believing all things which are written in the law and the prophets; and have hope towards God, that there shall be a resurrection of the dead, both of the just, and of the unjust."

At that solemn day, when Christ shall appear in his glory, the darkness which now hangs over our minds will pass away. At present we "know but in part:" we can "prophesy only in part." In this imperfect state, the disciple of Christ will not be assuming; he will not be hasty to judge a brother, or to "set at naught a brother for whom Christ died."

It is certainly our duty to contend, and to contend earnestly, for the faith which was delivered to the saints, whenever the grounds of that faith are called in question, and attempts are made to take from us our hope of eternal life. But it is one thing to contend for the faith which was delivered to the saints, by men who were

favoured with the inspiration of the Holy Spirit of God ; and another thing to contend for the traditions of certain fathers, who lived hundreds of years after the apostles ; and for the opinions of men in more modern ages, who, perhaps, had no better means or opportunities of coming to the knowledge of the truth, than are possessed at the age of the world in which we live.

That the Christian religion has been corrupted, and that its sacred institutions have been shamefully perverted, no one will deny : the melancholy truth is laid before us in the history of the church. And after corruptions have been transmitted from age to age, and have been artfully blended with sacred truths, it has been found extremely difficult to separate the good from the evil ; and what added most of all to this difficulty, has been, the strong partiality which people have for errors. What our Lord said to the Jews, may be applied to men under the influence of error and prejudice in all ages ; "Light is come into the world, and men loved darkness rather than light."

We know how those men were abused and persecuted, who first exposed the errors of the Romish church. The attachment which the members of that church had to the grossest corruptions, were as strong as their attachments to the most important truths ; and many were put to death for attempting to remove those corruptions, and reduce the doctrines and discipline of the church, to the standard of the holy scriptures.

We have great reason to be thankful, that at the present age, and in the part of the world where we live, attempts may be made to expose the errors, and to remove the corruptions which still adhere to the doctrines of religion, without fear from busy informers, or a cruel inquisition.

I have thought, the most safe, and the most effectual method which the true friends of the Christian religion can adopt, at this age of the world, to remove the corruptions in doctrine and discipline, which still remain, will be for men, who wish to see the Christian religion in its original simplicity and purity, to combine together, and agree to lay aside all party names, and the names of men, whose learning and talents have given them an imposing influence in the church; and resolve to take Jesus Christ alone for their master, the sacred scriptures for their rule of faith, and the New Testament for their directory: and call themselves no longer after the leaders of the several sects and denominations which have flourished in various countries and ages of the world, but call themselves *Christians*.

Would men, who wish to see religion as it once was, do this, or something like this, and cultivate love one towards another, I am confident all good people would soon find, they were able to agree in every thing necessary to a friendly communion with each other.

Systems of religion, as well as of civil government, we know, have been exceedingly changed and corrupted by introducing opinions and usages, inconsistent with the

spirit, and even with the letter of original constitutions. To stop the progress of such changes and corruptions, when they became great and dangerous, the friends of the best interests of mankind have taken measures to warn the people of the growing mischief; and have used their best endeavours, to bring such corrupted systems back to their first principles.

To such reformers, we are greatly indebted for the principles of civil and of Christian liberty which they taught, and in the defence of which, many of them lost their lives.

The contentions which have taken place about some of the doctrines of religion, and the efforts of proud ecclesiasticks, to establish uniformity of faith, and of discipline, have given existence to some of the greatest calamities which have fallen on the inhabitants of the earth. Happy for the people who live under the government of the United States, no spiritual tribunal can unsheath or direct the sword of the persecutor. We may indeed be persecuted with the tongues, and with the pens of over zealous Christians; but they can proceed no further.—We enjoy liberty of conscience; we may search the scriptures for ourselves; we may worship according to our best judgment and opinion; and no tribunal on earth may summon us to appear, or in any way make us afraid. God grant we may never be brought under bondage to any men, or any combinations of men whatever.

You who have associated for the worship of God in

this house, will permit me to congratulate you on the prospect which presents itself to your view.

The unpleasant things which have been experienced among you, you will endeavour to forget. Having separated from your former associates, by mutual consent, you will now cultivate a spirit of love, and by "your brotherly kindness and charity," you will evince, that neither the things which have happened, nor any shades of difference, as to religious opinions, can prevent that good fellowship which neighbours and Christians are bound to exercise towards each other. The time is not yet come, when all who profess the same religion, and who have the same hope of eternal life, are able to see "eye to eye." We know but in part. The field of our mental vision is limited. Our knowledge of those things which are the most important, and with which we may think we are the best acquainted, is very imperfect. We ought therefore to be humble; and if we think of ourselves soberly as we ought to think, we shall exercise candour and tenderness towards such of our fellow Christians as differ from us.

Here, my brethren and friends,—in this house, you may enjoy the means of religious knowledge and improvement, and you may worship God in quietness. While you claim, and enjoy, the rights of an independent society of Christians, you will watch over one another; and by your good conversation, endeavour to convince such as may observe you, that, "although you be free from all men," you are indeed "the servants of Christ,"

Brethren, our heart's desire and prayer to God for you is, that you may be saved. God hath mercifully provided for you the means of salvation, and there is, no doubt, a connexion between the means and the end,—the inestimable blessing which you hope to obtain. What saith the Almighty Father of mankind, speaking in the person of wisdom? "My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear to wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord; and find the knowledge of God." And what saith the Son of God himself? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." It is expected however, that we ask in humble dependence on the goodness and mercy of a heavenly Father. Men may ask, and receive not, because they ask amiss. Men may ask for temporal prosperity, for the riches and honours of this world, and not receive; because, he who knoweth their hearts, knoweth, they would use the things which they ask for, in the gratification of folly and vice. But when we ask for spiritual good things, and ask with sincerity of heart, we may hope to receive, because "God knoweth that we need these things;" and it is his will that we be sanctified and saved.

You will remember, my brethren, "the grace of God, which bringeth to us salvation, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world." The salvation which we hope to obtain, is salvation from sin, as well as from misery. "God having raised up his Son Jesus, sent him to bless you, in turning away every one of you, from his iniquities."

Wherefore, beloved brethren, giving all diligence to the important concernments of religion and your own souls, "add to your faith knowledge, and temperance, and patience, and godliness, and brotherly kindness and charity. For, if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Finally, brethren, the Lord bless you and build you up, and cause his face to shine upon you.

"And the very God of peace sanctify you wholly." "And we pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." And to him be glory and praise in the church, throughout all ages.

AMEN.

# REVIEW

OF

# TWO PAMPHLETS,

WHICH WERE

PUBLISHED ON THE SUBJECT

OF THE

# ECCLESIASTICAL CONTROVERSY

IN

# DORCHESTER.

BOSTON:
PRINTED BY SAMUEL T. ARMSTRONG, NO. 50, CORNHILL.
1814.

# REVIEW

OF THE

# DORCHESTER CONTROVERSY.

*FROM THE PANOPLIST.*

*Proceedings of the Second Church and Parish in Dorchester; exhibited in a collection of papers. Published agreeably to a vote of the Church.* Boston; S. T. Armstrong. 1812. pp. 124. 8 vo.

*The Memorial of the Proprietors of the New South Meeting House in Dorchester, to the Ministers of the Boston Association. Together with their Report on the same.* Boston; Watson & Bangs. 1813. pp. 48. 8vo.

THE controversy between the Rev. Mr. Codman and a part of his parishioners has excited a very considerable interest from one end of this country to the other. This interest alone, however, would not have induced us to admit the subject into our pages. But the ostensible and real causes of this controversy are of general and permanent importance, and *ought* to excite a correspondent degree of interest. In most parish disputes we find too many indications of unfairness, imprudence, anger, detraction, and hatred of the truth. All the bad passions of man's de-

praved nature, are, indeed, occasionally brought into exercise. While these passions assume only their usual forms, there seems no good reason why their effects should be commemorated. It rather appears desirable that these effects should be buried in oblivion, as soon as possible. But when a parish controversy originates in opposition to the Gospel, and enlists on its side a powerful party,—a party in the constant habit of proclaiming its own strength, and wisdom, and learning, and liberality,—a party always vigilant to extend its influence, and active to bear down those who stand in its way,—a party, which, under the guise of charity and candor, is aiming to establish a strong and lasting domination,—it appears highly proper, that the true nature of the controversy should be explained, the principal facts stated, and the Christian public enabled to judge of professions by the conduct which accompanies them. Such, in our apprehension, has been the controversy between Mr. Codman and some of his people; and such is the party from which his opposers have derived all their consequence, if not all their means of annoyance. We are too well acquainted with this party not to know, that many of its members will be extremely angry with the above description, and with every thing, indeed, which tends to expose their views; and that they will attempt to conceal their anger by protesting that they hold us in the most perfect contempt. We have not inserted a single clause in this description without full deliberation, an unwavering persuasion of its truth and justice, and a conviction that we are able to prove the propriety of its application.

Though the party in question is no other than the liberal party in Boston and the vicinity, yet we are desirous to have it understood, that all the individuals of that party are not chargeable with lending their influence to drive Mr. Codman from his people. Though the influence of the party, as a body, was certainly against him, there were individuals of the party who uniformly declared his opposers in the wrong; and though they might have thought it expedient that he should ask a dismission, they were not backward to acknowledge, that he was persecuted for his religious opinions.*

* The following anecdote may be related without impropriety.

A minister, who would undoubtedly be ranked with the liberal party, met Mr. Codman during the progress of his parish troubles, and addressed him substantially as follows: "I am sorry, my dear Sir, for the opposition which you experience. It is an unreasonable opposition. But I can tell you for your comfort, that you have the prayers of many pious Christians in distant parts of the country. You have my prayers that you may be supported, and I shall continue to offer them. You cannot invite me to preach in your pulpit, consistently with your own opinions. I am not offended at this; though I should be glad to preach to your people once, with a particular view to tell them *how improperly they behave.* I commend you for acting according to the dictates of your own conscience; though I differ from you in religious doctrine. My own principles, however, do not prevent my desiring you to preach in my pulpit; and I shall be much obliged to you, if, whenever your own pupit shall be supplied, you will come and preach to my people. I call the opposition to you a persecution, and *a persecution for religious opinions.*"

Some others of the liberal party are known to have entertained the same sentiments, as are here expressed. We shall rejoice to find, that the number of these persons is greater than we had supposed.

As in most other party questions, it is probable that a comparatively small number took a lively interest in consulting; the great mass lent their good wishes, and the influence of their opinions, against what they were taught to consider as bigotry and intolerance; and a few dissented from the opinions of the party. The latter could not for their lives see, that a love of candor and liberality made it their duty to condemn a brother for exercising a right, which all ministers of the Gospel claim for themselves; viz. *The right of regulating their ministerial conduct by their own sense of duty.*

We now proceed to state the particulars of the case; in doing which we shall make free use of the publications before us, and admit many additional facts derived from authentic sources.

On the 9th of Sept. 1808, the second church of Christ in Dorchester unanimously elected Mr. Codman, then a licensed candidate for the ministry, to be their pastor. A few days after, the parish concurred in the election, with only four dissenting voices. The pastor elect was immediately informed of the result, and requested time for prayer and consideration. As the church had heard him preach on two Sabbaths only, and at one lecture, and had enjoyed but little opportunity of becoming acquainted with his religious opinions, Mr. Codman wisely determined to make a communication to them on the subject. He therefore wrote them a long and affectionate letter, with the express design 'to enter into some explanations, which were highly interesting to him and them,' and "*to prevent future difficulties.*" He proceeded to state, 'lest there should be a *doubt* on the subject, that he felt it his duty to declare his unshaken faith in those doctrines, that are sometimes called the doctrines of the reformation, the doctrines of the cross, the peculiar doctrines of the Gospel. These doctrines he intended to preach, and it gave him pleasure to say, that his faith was the same with that of our venerable forefathers; particularly with that of the former pastors of the church in Dorchester, Warham, Maverick, Mather, Burr, &c.' He subjoined the following paragraph on the subject of doctrines:

"As *Arian* and *Socinian* errors have of late years crept into some of our Churches, I think it my duty to declare to that Church of Christ, of whom I may have the pastoral charge, that I believe *the Father, Son, and Holy Ghost to be the one living and true God;* and that my faith, in general, is conformable to the Assembly's catechism, and to the confession of faith drawn up by the elders and messengers of the Congregational Churches in the year 1680, and recommended to the Churches by the General Court of Massachusetts." p. 12.

Before concluding his letter, Mr. Codman requests, among other things, that Dr. Watts's Psalms and Hymns may be used in public worship; from which, it seems, they had been banished to make room for Dr. Belknap's. On this subject he observes,

"The collection now used contains many excellent hymns, particularly those of Mrs. Steele's, Dr. Doddridge's, &c. &c. &c. But on many accounts it appears to me exceedingly defective. Unwarrant-

able liberties are taken in altering Dr. Watts's language.

"The doxologies of Dr. Watts, the ascriptions of praise to the glorious Trinity, are expressly left out, and the preface contains expressions in my humble opinion derogatory to the glory due to the one God, Father, Son, and Holy Ghost." p. 13.

The whole communication of Mr. Codman evinces perfect frankness, an earnest desire not to be misunderstood, a deep sense of responsibility to God, and an implicit determination not to accept the call, unless he could do it with a prospect of future harmony and usefulness. He could not be misapprehended, either in regard to his religious opinions, or his intentions in making the communication, unless by a person totally ignorant of the present state of religion in this vicinity, and of the rudiments of Christianity. As to the attempt in the *Memorial*, to make it appear, that Mr. Codman's communication was inexplicit, we shall take notice of that in another place.

The communication was accepted, and the requests contained in it complied with, by the church and parish; of which Mr. Codman was notified, in an affectionate letter from a committee chosen for the purpose. This letter, which was unanimously approved at a parish meeting, begins with stating, that the communication 'was received with pleasure and general satisfaction; that the writers venerate the principles of their forefathers, especially of the pious and worthy pastors of the church in Dorchester, and are happy to find Mr. C. agreeing with them in sentiment.'

The invitation was now accepted by Mr. Codman, and, in his letter of acceptance, he thought it proper, as the committee had alluded to 'the promotion of peace and friendship among his people,' to explain his views as follows:

"The promotion of THAT PEACE, which is founded on *true Christian principle*, and not on *carnal* security, and of *that unanimity*, which is the *effect of the general reception of evangelical truth*, and *not of indifference to religious opinions*, will be the subject of my prayers and the object of my life.

"It will be my earnest endeavor, *as far as consistent with the faithful discharge of ministerial duty*, to promote peace and friendship among the people of my charge; —to do all in my power to continue and confirm it among our sister churches and their Pastors, and to promote the best interests of the university, of which I shall be an overseer." pp. 16, 17.

Before the council proceeded to the ordination, which took place Dec. 7, 1808, the pastor elect communicated his confession of faith, which was orthodox and full on the following points; viz. *the Trinity, the decrees of God, election, the temptation and fall, original and actual sin, the character of Christ, as uniting the divine and human natures and having made an atonement, the character of the Holy Spirit, as the Renewer and Sanctifier of men, regeneration, sanctification, justification by faith, adoption, repentance, good works, perseverance, the final and unalterable states of the righteous and the wicked*, and on several other important articles of doctrine and practice.

Although no objections to this creed were stated at the time, Mr. Codman had not labored many months among his people

before it was found, that the preaching of those *doctrines*, which he had all along professed and inculcated, gave serious offence to a part of his hearers, who soon began to form and organize a regular opposition. That this opposition originated, in fact, from a dislike of the *great truths* which Mr. Codman preached, and the correspondent strictness of moral deportment which he urged, we have the fullest persuasion; and we think no candid man, having an intimate acquaintance with the parties and the controversy, can entertain a doubt on the subject. Had Mr. C. delivered smooth harangues on the native benevolence and dignity of man; complimented his people, occasionally, on their candor, catholicism, and liberality; inveighed earnestly, and with a very significant air and tone, against creeds, intolerance, bigotry, and enthusiasm, and countenanced such *innocent amusements*, as playing at cards, and midnight revelling, it is altogether possible that he would have remained unmolested by those who took a lead in the controversy with him, and that the question of *ministerial exchanges* would have been suffered by them to sleep in silence. It would not do, however, to bring any accusation against Mr. Codman, on the score of his religious opinions, as it is a fundamental principle with the liberal party, that no man is to be called on to declare, explain, or defend such opinions; and as his opposers claimed to belong to this party, a claim which they amply supported in the course of their opposition. When any number of persons are leagued together for party purposes, they will never be in want of ostensible motives, however different these may be from the real ones. As it was known, that Mr. Codman had conscientious scruples in regard to introducing into his pulpit any man, who disbelieved certain fundamental doctrines of the Gospel, no great sagacity was necessary to determine, that a parish difficulty could be more easily and successfully raised on the subject of exchanges, than on any other. This subject afforded a fine opportunity to declaim on the duty of candor, charity, peace, and concord. Hence it happened, that while Mr. Codman's opposers were carrying on their opposition with uncommon violence, and indulging in unprovoked and bitter hostility, they professed to be fighting only for peace.

The first intimation, which Mr. Codman received from the disaffected members of the parish, that he was desired by them to enlarge his circle of exchanges, was communicated by two of their number, to whom he gave, in substance, this reply: That in regard to exchanges of ministerial labor he should endeavor to act conscientiously; that he should conform to the wishes of his people, on that subject and every other, so far as his own sense of duty would permit; and that he could not pledge himself to exchange with any man, or body of men, whatever. This is the same answer, which he had given to an individual of the parish, who applied, before his settlement, to know his intentions in regard to exchanges.

To this answer he steadfastly adhered in every part of the controversy.

In less than a year after Mr. Codman's ordination, forty of his parishioners communicated to him a written address, stating that a dissatisfaction existed in the parish, the principal cause of which was, that Mr. C. did not 'make exchanges generally with those ministers, who preach the public lectures in Boston, on Thursdays, and with them *indiscriminately*.' "This," they add, "we did expect, and this we think we have a just claim to expect, from your own observations previous to your being settled as our minister." The address was enclosed in a respectful letter from a committee, who declared that 'if any one sentence of the enclosed should be thought expressed in a harsh or indecorous manner, or if any part of it could be so construed as to have the least semblance of imperative language, the same was an error of judgment and not of design.'

To this letter and address Mr. Codman returned an immediate answer;—took a respectful notice of its various topics;—repeated the determination which he had formed on the subject of exchanges;—protested that he had never, from any observations previously to his being settled as their minister, given the addressers any claim to expect such a course of exchanges as they requested;—and assured them, that 'in his exchanges, as in every part of ministerial duty, it would be his endeavor, as it always had been, to conciliate the affections and to promote the peace and happiness, but especially the spiritual welfare of the people committed to his charge.' *Pro.* p 24.

In April, 1810, some of the disaffected members of the parish made a legal application to have the following articles, in substance, inserted in the warrant for a parish meeting; viz. 'To know if it is the desire of the parish that Mr. Codman should exchange with the ministers who compose the Boston association, &c. To know if the Society will exchange the psalm-books now in use, and use Dr. Belknap's in their stead:—To know if the Society are willing the meeting-house shall be opened for private lectures.'

At the parish meeting, the motion to desire Mr. Codman to exchange with the ministers of the Boston association was negatived 52 to 34; the article respecting psalm-books was dismissed from the warrant; and the meeting-house was declared to be in future under the control of Mr. Codman, in respect to lectures, as usual.

One would have thought, that the disaffected members of the parish, with all their professions of candor and their ardent desires of peace, would have now rested a while from their opposition. They *professed* no dislike of Mr. Codman's preaching; they *professed* no dislike of the preaching of those ministers with whom Mr. C had exchanged; they admitted, (or at least they did not deny, and they subsequently admitted,) the *right* of Mr. Codman to regulate his own exchanges; they had requested indiscriminate exchanges, on the plea that the peace of the parish

would be promoted by such a measure; but the parish, in a legal meeting, had refused to support them in the request. Instead of remaining quiet, however, they entered upon a course of more determined hostility. The leading members of the disaffected party resorted to such low and vulgar methods of personal insult and provocation, as are not worthy to be particularly mentioned. In August, they publicly offered 38 pews for sale, by advertisement in the Centinel, when in fact the pews were not for sale, and several of the owners of them knew nothing of the advertisement till they saw it in print. This advertisement, inserted in a paper which has a more extensive circulation than any other in New England, appeared, on the face of it, to be intended to prejudice the public at large against Mr. Codman. For this purpose it was doubtless intended, and for another purpose equally worthy; viz. to be used as proof that the parish was in a broken, divided, unhappy state.

In September, the disaffected party applied for another parish meeting, and specified the advertisement above-mentioned, as one of the reasons of their application. This is a fair example of the manner in which the controversy was conducted by them. One outrage was made the pretext of another, and that of a third, and so on to the end. Indeed, if a recipe is wanted for the best method of driving away a faithful minister, who has given no just cause of complaint, it may be comprised in the following brief directions: Begin the quarrel with great boldness and great violence; set afloat a multitude of stories, no matter how false, or absurd, or how easily disproved; If they should be in fact disproved, be careful to repeat them, and keep them moving briskly, and make a handsome addition to them. Assume the fact, that the very existence of such a state of things proves, that the minister's usefulness is gone. Profess a strong regard for the peace of the parish, and, at the same time, inflame the passions of anger, malice, and envy, by every species of falsehood, and every vulgar artifice, which ingenuity can devise. Seek occasion to converse with your minister on the parish difficulties; and a moderate share of cunning will enable you to accuse him openly and publicly of falsehood. By this time a great number of persons, scattered through the vicinity, will begin to say, "The man *must have been imprudent;* he must have given *some occasion*, or these stories could not exist. His usefulness is gone; and the sooner he leaves his people the better." But let us return to the narrative.

The parish meeting above mentioned was held on the 8th of Oct. 1810. The opposition to Mr. Codman had by this time gained such strength as to carry the following vote; viz. "That the Rev. Mr. Codman be requested to exchange with the ministers who compose the Boston association of which he is a member."* A committee of

* Previously to obtaining the above-cited vote, the opposers of Mr. C. took unwearied pains to obtain a majority. They held frequent meetings to consult on the subject. Some of the more wealthy, who employed many laborers, threatened to

thirteen was appointed to present this vote to Mr. Codman, and to receive an answer. At an adjourned meeting, an answer was reported in the following words: "That he [Mr. C.] cannot pledge himself to exchange with any man, or any body of men, whatever." The parish then proceeded to vote, 40 to 35, that '*the connexion between themselves and Mr. Codman become extinct.*' They also voted, "that a committee be chosen to write to the ministers in the several towns, with whom the Rev. Mr. Codman has been in the habit of exchanging, requesting them *not to preach in his pulpit any more*, until the difficulties, which now seriously threaten the parish with destruction, are removed.'

The committee wrote a circular, in accordance with the preceding vote, and addressed it to the Rev. Mr. Greenough and the Rev. Mr. Homer, of Newton, the Rev. Dr. Morse, of Charlestown, the Rev. Dr. Griffin and the Rev. Mr. Huntington, of Boston, the Rev. Mr. Strong, of Randolph, the Rev. Mr. Bates, of Dedham, and the Rev. Mr. Gile, of Milton. For this curious document the reader is referred to the *Proceedings*, pp. 29, 30. This measure was not less inconsistent with the preceding measures, than unprecedented in its character. Dr. Morse and Mr. Huntington were members of the Boston association, and the parish had endeavored to *compel* Mr. Codman to exchange with ministers of that association, "*indiscriminately;*" yet these two gentlemen are now requested *not to exchange* with Mr. Codman. The disaffected party had professed no dissatisfaction with the labors of any of the gentlemen abovenamed, but had requested Mr. Codman *to enlarge* the circle of his exchanges. As he declined pledging himself to do this, they were determined that he should not *exchange at all*, nor even admit *into his pulpit* some of his highly respected brethren in the ministry, against whom they could state no objection. Further; professing the strongest desire of promoting peace and harmony in the churches, they wrote a letter to eight pastors of neighboring churches, which could hardly be construed any otherwise, than as a direct insult to Mr. Codman and those to whom it was written.

Before the transmission of this letter, Mr. Codman had agreed upon an exchange with one of the gentlemen to whom the letter was addressed. It was not thought that the arrangement should be altered, in consequence of the receipt of such a letter. When the Sabbath arrived, and the gentleman was about entering the door of Mr. Codman's church, he was nearly surrounded by these lovers of peace and concord, and rudely

put laborers out of employment, and to sue others who were indebted to them, unless they would vote against Mr. Codman. It has been stated by members of that party, that at their meetings for consultation and preparation, the more wealthy treated the rest very generously with spirituous liquors. On the days of the parish meetings, all the voters of the opposition were rallied.

Mr. Codman's friends, on the contrary, were apparently overawed, and astonished, by the violence with which the opposition was conducted. Being friends of peace, and entirely unused to such a state of parish war, they shrunk from the conflict.

and boisterously assailed by several passionate voices at once. In the afternoon, he was again attacked in a similar manner, though with increased violence. He was surrounded by persons, who conducted in the style of an angry mob, and demanded 'why he came thither?' to which he replied, that 'he came to preach the Gospel.' He was charged with impudence, and not suffered to proceed till he had repeatedly demanded a passage.

Dr. Morse and Mr. Bates wrote long and affectionate, though plain, and faithful, letters to the committee, which one would think, must have excited some feelings of shame and compunction; but which were never communicated to the parish, though written with the express design of being thus communicated. Mr. Bates's letter was, in fact, addressed "to the second parish in Dorchester." *Pro.* pp. 36—42. We regret that our limits will not permit us to make extracts from these interesting letters.

During the progress of the outrageous proceedings, which we have been detailing, Mr. Codman's friends felt it to be their duty to give him a public and formal proof of their attachment. Accordingly, *seventy three* male members of his parish signed and presented an affectionate address, from which we select the following passage:

"Nearly all your parishioners appear satisfied with your performances, and acknowledge you have conformed to the doctrines and principles held out to us in your communication, previous to your ordination; and the foundation of the difficulties professedly is, your declining to exchange ministerial labors with the association of ministers to which you belong. And you know by the frequent applications and individual requests of many of the subscribers, that we should be very happy to see all gratified in that respect, as far as circumstances and a difference of theological sentiments would permit. But, the right being vested in you by the custom of ages, to decide in respect to exchanges, and as many difficulties may exist which are unknown, or not understood by us, and are not under your control, but depend in a great degree on the opinion and convenience of other ministers and their people, such gratifications cannot be demanded as our right without an invasion of the right of others, which we hope our brethren in the majority will take into their serious consideration, and will see that their reasonable request, as it is termed, by their subsequent proceedings has grown up into a most positive demand; and, as we have all the same interest to promote, and reconciliation is very desirable, we hope that we shall not, on either side, be governed by our feelings, but by our judgment,—not by our prejudices, but by our reason, and that we may not be influenced by the calumny, threats, or fear of man, but by a regard for justice, and by the love of God and our neighbor." p. 31.

This address was succeeded by another, signed by *one hundred and eighty one* female members of the parish. The spirit and temper of this paper will appear from the perusal of the following sentences:

"We, beloved Sir, when you were settled as our pastor, echoed the voice of joy that proceeded from our husbands, fathers, brothers, and friends; and although we could not become public advocates for your settlement, the eye of approbation disclosed the happiness of the heart. The power of sympathy has never been denied us; the virtue of sincerity we hope is not withheld. With affectionate sympathy and Christian sincerity, we beseech you to bear up against the host of troubles that beset you, and like a good soldier of Christ, having on the whole armor of the gospel, we hope you will fight manfully, and come off conqueror and more than conqueror, in this important conflict.

"You have this consolation and our hearts gratefully bear witness to the truth,—that your preaching has not been in vain, but, that by a blessing attending your faithful and affectionate administra-

tion of the word, many of us have been awkened, comforted, animated, and strengthened." p. 32.

Of these addresses Mr. C. took suitable notice in an anniversary sermon preached soon after, and of which an extract is given at p. 32.

About this time, another advertisement appeared, in the Centinel and the Chronicle, offering 69 pews for sale, and containing a gross insult on Mr. Codman. It was prepared and inserted by the leaders of the disaffected party; and for no other imaginable purpose, than to give some public expression of their spleen and resentment.*

During the progress of the controversy, Mr. Codman's opposers gradually withdrew from public worship, till scarcely any of them attended; yet his congregation gradually increased, as many persons, who did not belong to the parish, chose to attend on his ministrations. In Jan. 1811, a number of the inhabitants of Dorchester and Roxbury petitioned the legislature for permission to join Mr. Codman's parish. The petition was referred to the next General Court by consent, and never after brought up, as it was supposed that a general law, passed at the same session, rendered any legislative interference in this particular case unnecessary. We mention this to shew, that Mr. C had encouragements mingled with his trials.

* It is understood that the Editor of the Centinel knew nothing of the advertisement till after it was inserted. Otherwise he would not have suffered it to appear.

In April 1811, another address was presented to Mr. C. by his friends, in which they declared, 'that they saw nothing to justify the origin or continuance of the existing evils,' and gave assurance of their 'determination to support him as their pastor, so long as he should continue to sustain his present character as a minister of the Gospel, and give no other occasion of complaint than that which was alleged against him.' This address was signed by fifty-four.

At a parish meeting, June 24, 1811, a committee was appointed to act under the following instructions: 1. To request a separation between Mr. C. and his people. 2. In case Mr. C. should decline such a separation, to propose a mutual ecclesiastical council. 3. In case Mr. C. should not accede to either of the above propositions, to call an *ex parte* council, prepare articles of charge, &c. &c. In these proceedings, the parish distinctly recognized Mr. C. as their pastor, though they had declared, eight months before, that *the connexion was extinct.* Soon after a council had been determined on by the parish, Mr. Codman's friends met, and appointed a committee to assist him in his defence, should it be necessary. A discussion arose between the parish committee and Mr. C., as to the mode of communication, which, it was finally agreed, should be in writing. The committee then requested an answer to the first proposition. Mr. C., in reply, goes into a statement of the manner in which he was settled, and of the open and explicit declaration

of his religious sentiments, which he then made, on purpose to avoid "*future difficulties.*" He laments, that an opposition should have been excited by some of his parishioners, 'who openly profess a system entirely opposite to the one, upon which he was settled.' He freely yields to his opposers perfect liberty of conscience, while he claims it for himself. He asserts his fidelity in the performance of his pastoral duties, professes a strong attachment to his people, desires the parish to reconsider their proceedings, and requests, if the application for his dismission should be persistin, that the committee would state the *reasons* for a separation, with *all the specific articles of complaint* against him. This reply appears to have given great offence to the committee, as an *evasion* of their request. They refused to state their reasons and their charges, on the ground that it was impossible for Mr. C. to be unacquainted with them. Through ignorance of the meaning of the word *ostensible*, they stumbled upon it, in such a manner as to give, unintentionally, a just description of the whole controversy. "I must therefore repeat, Rev. Sir," says the chairman of the committee, "that you cannot be at a loss to know what the ostensible ground of complaint is with the parish." *Pro.* p. 51.

Mr. C. returned for answer, 'that if the committee were ready to say, that they had no other reasons for wishing a separation, than those which formed "*the ostensible ground of complaint*," by which he understood the objections that had been made respecting his exchanges, his answer would be as unequivocal as they could desire; but, if they had other charges, he wished to see them particularly stated.' This letter was also construed as an evasion, and the committee requested an answer to the second proposition; i. e. the calling of a mutual ecclesiastical council. Mr. C. argues at some length, in reply, to show the reasonableness of his request, utterly disclaims any design to evade their propositions, expresses his willingness to unite in a council, (though he sees no necessity for it,) and concludes by insisting on being furnished with *all the specific articles in writing*, as a condition *absolutely indispensable*.

The committee next make sad complaints of the "*line of conduct*," which Mr. C. had pursued, decline stating their articles of charge, and think such a statement will be in season after he shall have answered the first proposition, or agreed to join them in calling a council. They decide, however, 'that Mr. C.'s usefulness as a minister of the Gospel in that society is, in their opinion, at an end.'

As no reasons were urged by the Committee to prove the necessity of a separation, except the *ostensible* one above mentioned, Mr. C. gave a negative answer to the first proposition. As to a council, he refused to proceed till his request to be furnished with the specific articles of complaint should be complied with.

The committee, after some cavilling and complaining, at length consent to exhibit 'those

articles of complaint which at the present time they may have a knowledge of;' but they cautiously add, "that it is their intention to offer to the council every article of complaint, which has transpired, not within their knowledge, or which may transpire before the result of the council.' Mr. C. replied, as he very obviously might, that he did not wish the committee to exhibit 'articles of complaint *of which they had no knowledge*, or *which had not yet transpired!*' He remonstrated against being tried in reference to such charges; but expressed his willingness to unite with the disaffected members of his society in choosing a mutual council, upon their exhibiting, in writing, "all the articles of complaint which *had* transpired, and of which the committee *had* a knowledge.'

This letter appears to have given great offence to the committee. They spiritedly declare, that they "will not agree to a proposition, that may deprive them of bringing forward and laying before the council, all such articles of charge, or causes of complaint, as, in their opinion, may be thought expedient." They threaten to break off the communication, 'unless a speedy and satisfactory decision can be had on the point in dispute,' and to proceed to the third head of instructions in the parish vote; i. e. to call an *ex parte* council. They complain of the month's delay, which had been occasioned by the correspondence.

Mr. C. adhered to his determination; but the committee again refused to accede to it, appointed a time and place, at which to choose a mutual council, and invited Mr. C. to attend. This he utterly declined, till the articles of complaint should be furnished; and went into a considerable argument to show, what is indeed very evident, the reasonableness of his request. He urged, that even the parish vote described the council as being chosen 'to hear and determine all matters of controversy *existing* between him and the society;' which precluded the idea of being tried on articles of complaint, which had not then transpired.

The committee met, at the time and place appointed, to call a mutual council; but, as Mr. C. did not join them, they proceeded no further. Nearly a month elapsed before any other step was taken. The committee then came forward with all the articles of complaint, which they could muster, reserving the right of stating any additional articles, provided any new causes of complaint should transpire; in which case they would seasonably furnish Mr. Codman with a copy.

The correspondence between Mr. C. and the committee, after the parish had determined on a council and before the specific articles of complaint were exhibited, is extended through nineteen letters, some of them of considerable length. The committee are often querulous and disposed to make great difficulties out of little things. Mr. C. is patient, self-possessed, and steadfast in his resolutions. Many topics are started, which we have not deemed it necessary to notice; but it appeared to us that the reader could hardly be

in possession of the case without a brief sketch of this correspondence.

The articles of complaint, or the reasons why the parish wished the pastoral connexion between Mr. C. and his people dissolved, are these:

"1st. Because the great disappointment, that a respectable number of your Church, and a majority of your society, have experienced at your not exchanging ministerial labors, with the Rev. Clergy composing the Boston Association generally, more especially those that were present and performed at the dedication of the meeting-house, and at the organization of the Church; and those that were particularly concerned and assisted in your ordination; which the parish had every reason to expect, from your intimations, both antecedent and subsequent to your settlement.

"2d. Because, though we would not deny to a minister all discretion in the choice of those with whom he changes pulpits; yet you have, in our opinion, gone in this respect, to such an improper and unwarrantable extreme, as in effect to make us a separate religious society; cutting us off from that intercourse with the greater part of those Christian societies (and of our own denomination) with which we have been on terms of friendship and communion.

"3d. Because we conceive, that the lectures and religious meetings which you appoint, or encourage, are so frequent, and held at such times and places, as that they tend rather to disorder and the interruption of domestic union, comfort, and duties, than to the promotion of the social virtues and genuine religion.

"4th. Because of your unfeeling and unnatural conduct, in attempting to prevent the neighbors and friends of Mr. Thomas Crehore, from attending the funeral of his son, by urging several of them personally to attend your lecture; and requesting them to call on your friends to do likewise; also, threatening to forsake them, in case of refusal.

"5th. Because you personally, or by your instigation, circulated cards in Rev. Mr. Harris's parish, respecting the catechism, cautioning them to beware of innovation; undoubtedly meaning for them to guard against their Rev. Pastor; who had previously introduced Dr. Watts's Catechism, agreeably to the printed directions of the School Committee of which you are a member.

"6th. Because of your overbearing conduct in neglect of the wishes of a majority of the parish in admitting into the pulpit a number of ministers, whom the parish, at a legal meeting, had requested not to preach therein, until their difficulties had subsided; also, your endeavoring to prevent the customary tolling the bell for a funeral, as an interference with your lecture.

"7th. Because of your disrespectful observations, towards some of your fathers and brethren in the ministry, who, we believe, sustain unimpeachable characters, both as men and Christians.

"8th. Finally, because we conceive, that, while your ministerial relation to us shall continue, there will be no prospect of the restoration of that harmony, peace, and brotherly love, which have been so unhappily interrupted, and which we ardently wish may soon return." pp. 65, 66.

About the same time, seven aggrieved members of the church preferred articles of charge against Mr. C., to be laid before a church-meeting, which they had previously requested to be called. These articles are, in substance, (for we cannot spare room to print them at large,) as follows:

1. "We are aggrieved because we *fully* believe, that you have *designedly* practised upon us the *arts of deception*." Under this head two instances are specified.

2. 'Because Mr. C.'s refusing to exchange ministerial labors, &c. &c. is inconsistent with the charitable spirit of the Gospel, and tends to interrupt, if not destroy, the fellowship of this church with the neighboring churches.'

3. 'Because Mr. C. *had* exchanged with some ministers, who had been requested not to preach in his pulpit.'

4 'Because Mr. C. had violated an express rule of Christ, by refusing an aggrieved brother an opportunity to tell his grievances in private.'

The church formally took up these complaints, and referred them to a committee, with all

the matters to which they related. To this committee Mr. C. addressed a long letter, taking up each charge and vindicating himself from every just cause of complaint. His statements in this defence, as afterwards appeared before the council, were remarkably accurate; his mode of discussing the various topics is temperate and dignified; and his reasoning perfectly conclusive. The defence occupies fourteen pages; and ought to be read attentively by any person, who wishes to understand the subject fully. The aggrieved brethren refused to produce any evidence in support of their charges, on the pretence that the church was prejudiced in favor of Mr. Codman and had nothing to do with the subject; whereas the church is, according to the Cambridge platform, the only proper tribunal for the trial of such cases, unless the parties and the church agree upon some other method of terminating their difficulties. The committee of the church enter into a full examination of the various allegations, so far as they have the opportunity of judging, and make no objection to a mutual council, though they see no necessity of such a measure.

At this time, Mr. C. entered into an arrangement, which amounted to a voluntary relinquishment of a great part of his salary, though the whole had never been equal to his necessary expenses.

After all these preparations had been made, the calling of a mutual council came very near being defeated, as the parish committee could not prevail on themselves to give up the chance of preferring any new charges, which might be discovered before the sitting of the council. This obstacle was at length removed; and it was agreed that the council should decide, as to the propriety of admitting new articles of charge. There seems to have been little occasion for so much pertinacity on this point; for the parish gave Mr. C. notice, before the sitting of the council, that the third article of charge would be abandoned. Indeed, the legal advisers of the parish committee, as we have learned from authentic sources, would have much preferred, that the subject of exchanges should be the only ground of complaint. The third article, it will be recollected, had reference to the frequency of religious meetings, which Mr. C had encouraged in the parish. Had this article remained among the charges, he would have confessed to the Council, what he admitted in his defence to the church, that he had established a weekly lecture, on Tuesday afternoons; and that he had encouraged prayer meetings, in different parts of the parish.

A mutual council was at length agreed upon, to consist of twelve ministers and a delegate from each of their churches; six of the churches to be selected by Mr. C. and six by the parish committee. The ministers and delegates from the churches selected by Mr. Codman, were the following: viz.

From the church in Medfield,
The Rev. Thomas Prentiss, D. D.
Artemas Woodward, Delegate
Hatfield, Rev. Joseph Lyman, D. D.
Isaac Maltby, Del.

Newton, Rev. William Greenough,
Dea. Joseph Adams, Del:
Worcester, Rev. Samuel Austin, D. D.
Moses N. Child, Del.
Charlestown, Rev. Jedidiah Morse, D. D.
Jeremiah Evarts, Del.
Salem, Rev. Samuel Worcester, D. D.
John Punchard, Del.

The ministers and delegates from the churches selected by the parish committee, were the following: viz.

From the church in Bridgewater,
The Rev. John Reed, D. D.
Simeon Keith, Delegate.
Watertown, Rev. Richard R. Elliot,
Dea. Moses Coolidge, Del.
Dedham, Rev. Thomas Thacher,
Dea. John Richards, Del.
Worcester, Rev. Aaron Bancroft, D. D.
Joseph Allen, Del.
Weston, Rev. Samuel Kendall, D. D.
Nathan Hagar, Del.
Lancaster, Rev. Nathaniel Thayer,
Ebenezer Torrey, Del.

The council met on Wednesday, Oct. 30, 1811, and was occupied in the public hearing of the parties, by themselves, their agents, and advocates, till Saturday. The Hon. Samuel Dexter, Esq. and Benjamin Parsons, Esq. managed the cause of the parish; the Rev. Mr. Bates, of Dedham, appeared as the advocate of Mr. Codman; and Daniel Davis, Esq. the Solicitor General, as representing Mr. Codman's friends. The discussion of all the various topics was ample, and was closed by Mr. Dexter on Saturday, in an elaborate speech of three hours. Were that speech in print, we should think it peculiarly worthy of examination.

The council met again on the Monday following, and continued their deliberations till Thursday, when their decision, technically called their *result*, was published. In regard to the account, which we propose to give of the private discussions in the council, it is proper to say, that we have not inserted it without taking great pains to have it correct.

It ought here to be stated, that Mr. Codman utterly declined offering any testimony to show with what temper the opposition had been carried on, any further than was implied in the reading of the written documents in chronological order. He wished to criminate no one; but simply to defend himself. Supposing the case to be clearly in his favor, and hoping that the council would pronounce it to be so, he was unwilling to offer any testimony, which, though highly illustrative of the true nature of the controversy, would probably increase the irritation of his opposers. He earnestly wished to do them good, and to discharge all the duties of a faithful pastor to them.

At the formation of the council, the Rev. Dr. Prentiss was appointed Moderator, and the Rev. Mr. Thayer, and the Rev. Dr. Worcester, Scribes.

In the course of the public proceedings, the 7th and 8th charges made by the parish were abandoned; the one being objected to as too indefinite, the other as being no charge at all.

Upon the remaining charges, the council expressed their decision as follows:

"Voted, 1. That the charge of *intentional deception*, as stated in the first specification of the aggrieved brethren, *has not been supported.*

2. That the charge of *intentional deception*, as stated in the second specification of the same article *has not been supported*

3. That the charge *of having violated an express rule of Christ, in refusing an aggrieved brother an opportunity to tell his grievances*, as stated in the fourth article of the aggrieved brethren, *has not been supported;* although it appears, that the Rev. Mr. Codman and brother Field misunderstood each other in the attempt to take the first step.

4. That the charge *of unfeeling and unnatural conduct*, as stated in the fourth* article of the parish, *is not supported;* as it appears, that the interference of the Rev. Mr. Codman, in the tender obsequies of a funeral, was made under peculiar circumstances; and that his subsequent explanations ought to be considered as satisfactory.

5. That *the circulation of a card by the Rev. Mr. Codman, in the town of Dorchester*, alluded to in the fifth article of the charges of the parish, was an indiscreet and improper act,† *although it is not proved, that there was an evil or unchristian design in the transaction.*

6. That as the parties who brought forward articles third of the aggrieved brethren, and sixth of the parish, deemed them *unimportant*, this council consider them as virtually withdrawn.

* *This reference is, in the original minutes to the third article, as the preceding article had been withdrawn.*

† *For an explanation of the circumstances, attending the circulation of the Card, the reader is referred to Rev. Mr. Codman's Defence, pages 76, 77, of the Proceedings. The card is in the following words:* "A NECESSARY CAUTION. *Innovations are dangerous. "I can sincerely declare," said that great and good man, Dr. Watts, in his preface to his Catechisms for Children, "that it is far from my design or my wish to exclude the Assembly's Catechism out of religious families; for if that should once be done, I have much reason to fear, in our age, there would scarce come a better in the room of it." Watts's Works, vol. 8, p. 214. Jer. vi, 16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." " These words Mr. C. had caused to be printed on small pieces of paste-board about the size of visiting cards. To three females, members of his church, Mr. C. had given copies of these cards for distribution. Two of these females belonged to families, the heads of which were members of the Rev. Mr. Harris's society. The moment Mr. C. heard, that the card gave offence, he ceased distributing it. His only object was, as he declares p. 77, to make known the opinion of Dr. Watts in regard to the Assembly's Catechism; especially in that town, where an attempt was made to exclude the Assembly's Catechism by the introduction of Dr. Watts's.*

* *The second article of the parish was considered as included in the first.*

On the preceding votes it will be sufficient to remark, that the 1st and 2nd passed 20 to 3, and 19 to 4, the Moderator not voting in any case unless his vote might either make or prevent a decision. The 3rd passed, we think, unanimously; and the 4th, 22 to 1. The dissenting member afterwards explained, so that it appeared, that he did not mean to vote in the negative.

On the 5th vote, the council were much more equally divided than on any of the preceding, though the exact number, who voted on each side, cannot be stated. It is certain, however, that some, who voted in the affirmative, were convinced on reflection, that the vote was too strongly expressed.

Mr. C. was a member of the school committee of the town of Dorchester, and acted as such in using his influeuce to prevent the exclusion of the Assembly's Catechism from the schools. His conduct, in this business, had no peculiar relation to his own parish.

The 6th vote passed, we think, unanimously.

The following motion was then submitted to the council:

"That in the opinion of this council, the aggrieved brethren and the majority of this parish, have just cause of complaint against the Rev. Mr. Codman for having neglected to exchange ministerial labors with the ministers of the Boston Association, generally, as presented in the second article of the aggrieved brethren, and in the first* article of the committee of the parish."

This question gave rise to a long debate, which commenced on Tuesday afternoon and lasted, except during the necessary intermissions, till Wednesday evening. The discussion occupied about 12 or 15 hours. All the clerical members of the council, and four of the laymen, offered their opinions and their reasons, at considerable length; and some of them repeatedly. On putting the question, the council was found to be equally divided, the ministers and delegates from the churches selected by the parish committee voting in the affirmative, and the other part of the council in the negative. So the motion did not prevail. The above-cited proceedings, with a suitable introduction, and a closing exhortation to peace and moderation, were published on Thursday, as the result of the council.

The question respecting exchanges was considered by all parties as the only important question. It was repeatedly stated by the agents of Mr. Codman's opposers, during the public hearing, that if he would agree to exchange with the ministers of the Boston association generally, all other difficulties could be settled in five minutes. The council directed their principal attention, therefore, to the discussion and decision of this point. As this is a new subject to many, it will not be deemed uninteresting or improper to give an abstract of the arguments on each side, so far as they can now be ascertained. In doing this, it will be most convenient to represent the arguments as offered by the speakers on each side without any further discrimination; though in fact some topics were dwelt upon by one member, and some by another.

It was urged in favor of the above-cited motion,

'That Mr. C. had for so long a time declined exchanging with the greater part of the members of the Boston Association, and in such circumstances, that his neglect to exchange with them is tantamount to a refusal. Such a refusal is a denial of their ministerial character. It is a condemnation of a large and respectable body of men unheard, a body of men whose ministerial and moral character no person will be bold enough to call in question; a body of men entitled to particular regard from the stations which they occupy, and the reputation which they sustain. Such a course of conduct as Mr. C. has pursued, must be considered as having a tendency to injure the character of these gentlemen, to impeach their fidelity, and to stigmatize them as heretics. Though Mr. C. is admitted to have been sincere and conscientious in his practice on this point, yet he may have been erroneous and uncharitable in forming his opinions, and in determining to act in accordance with them. In the view of those who advocate this motion, he was so; and though his error is not of such a character as to destroy his usefulness in other places, it will render it improper for him to continue in his present pastoral relation, unless he should feel convinced of his error, and enter upon a more liberal course of conduct.

'It is not to be supposed, that

any minister, who should exchange with Mr. Codman, would enter upon controverted points, or preach in such a manner as to bring him or his opinions into discredit with his people. No man would be so indiscreet, or so unkind or uncharitable, as to do this.

'The interchange of ministerial labors tends to promote harmony, peace, and charity. It unites neighboring societies in bonds of affection. It causes the ministers, who exchange with each other, to feel a lively interest in each other's happiness and success in the ministry. A refusal to commence an intercourse of this nature, unless supported by good reasons, is a violation of that charity, which ought to subsist between ministers of the same Gospel. If a minister is unworthy to be admitted into the pulpit of another minister, he is unworthy to preach. But while he continues worthy to preach,—while he is received and acknowledged by his brethren, and by the churches, as a faithful Christian bishop, it is highly improper to deny him that character, either directly, or implicitly.

'If a difference in regard to particular doctrines is allowed to interpose a separating wall between brethren, it is impossible to tell where the evil will stop. Scarcely any two ministers think alike on all passages of Scripture. Must all withhold communion with each other, because, in regard to some point or other, a difference of opinion exists? In almost every association of ministers, there is a considerable diversity of opinion. But this diversity is perfectly compatible with mutual respect and affection.

'It is admitted, that the right of controlling his own exchanges belongs to Mr. Codman. The pulpit is to be under his direction, and his ministerial intercourse must be conducted according to his discretion. But he must exercise a wise and charitable discretion. He must not forget, that the people have rights as well as he;—rights which they will claim, and which ought to be regarded. If his sense of duty is such, that he cannot indulge his people in their wishes, in relation to this subject, he may be a very useful minister in some other place, where the same combination of circumstances does not exist.'

In opposition to the motion it was urged,

'That Mr. C. has done nothing to bind himself, in relation to exchanges, any further than he is bound by the mere act of entering into the pastoral relation. He has made no contract with his people on the subject. He has made no promise to exchange. On the contrary, he declared before his settlement, what he has frequently and formally repeated since, that he could not pledge himself to exchange with any man, or body of men, whatever. This declaration he has never invalidated, or contradicted, by word or action. Nor has there been the least evidence, that he has pledged himself *not* to exchange with any man, or body of men, whatever. His duty, whenever and wherever he shall discover it, he has expressed himself ready and desirous to perform. What that duty will be, in cer-

tain future and imaginable circumstances, he has not ventured to foretel. All the facts in this case, which have any bearing on the subject, are few and plain. Mr. Codman has been settled about three years in Dorchester. During that time he has exchanged ministerial labors with a considerable number of neighboring ministers. For about two years, a part of his people have expressed a great desire that he should exchange with certain others. With this desire he has not complied. He has declared, however, that in his exchanges, as well as in all parts of his ministerial conduct, he shall be guided by a sense of duty, and shall comply with the wishes of his people so far as his duty will permit. He stands, therefore, in the same situation as every other minister, so far as his own engagements are concerned; and the question before this council is, whether they are called upon to interfere, and to establish a *compulsory system of exchanges.*

'As Mr. C. has entered into no express agreement on this subject, and as his declarations have been always guarded against furnishing an appearance, or a pretence, of such an agreement, it is further to be observed, that his letter on receiving an invitation to settle, and his repeated declarations since, have uniformly implied, that he would not consider himself as bound to any prescribed course of exchanges He wished to remain free to act according to his own opinions of duty, in this matter, and not to preclude himself, by any unneceseary engagement, from forming his opinions with deliberation, and on the surest foundations.

'Nor can it be said, that by entering the Boston Association Mr. C. virtually engaged to exchange with the members. There never has been any regular course of exchanges in this body; much less *any compulsory course.* A certain gentleman in this Association has never exchanged with the other members; and many of the members exchange with each other very seldom, if at all.*

'It may be proper here to describe an exchange. It is not an act necessary to communion. It is merely a supply of the pulpit, occasionally suitable and proper all things considered; but in order to be either useful or proper, it should be perfectly voluntary on both sides. It should never bear the aspect of constraint or compulsion. Though an exchange is an admission of ministerial character, a refusal to exchange does not imply a denial of ministerial character. Such a refusal may be made for many reasons, which have no relation to such charac-

* Mr. Emerson in his history of the first church in Boston, and while describing the origin of this very association, says, "Perhaps there is not a place in the world, where the independence of individual churches is more perfectly enjoyed, than in this metropolis and its vicinity." Again, he says, "The independence of congregational churches in Boston has been maintained from the beginning; and perhaps their freedom will best be preserved by keeping clear of *entangling alliances.*" It is very remarkable, that an attempt should have been made to *compel* a member of this very association to enter into *entangling alliances* with the other members, and that such an attempt should have received the warmest support from the most vehement declaimers in favor of the independence of churches and ministers.

ter. A mere neglect to exchange, which is all that has been proved against Mr. C. is not in the slightest degree disrespectful to any clergyman, either in relation to his public or his private character. So far is this from being the case, that members of the same association have neglected to exchange with each other for twenty years, and yet have maintained an entire respect for each other. If an exchange is proposed and declined, the person declining is under no obligation to assign a reason. It is simply to be considered, that he acts with sufficient reason, in his own opinion, and that his reasons may be perfectly compatible with respect and affection for all parties concerned. Several members of the Boston Association, during a great part of the last century, studiously, publicly, and systematically, declined exchanging with each other; yet no one supposed, that by so doing they brought a charge, or an impeachment of ministerial character, against each other. The Rev. Messrs. Channing and Harris have declined exchanging with Mr. Codman; yet it is by no means necessary to suppose, that they did so for improper or insufficient reasons, or that they refused to acknowledge his ministerial character.

'Has there been any usage of the churches in this country, which authorizes or requires a *compulsory course of exchanges?* None. From the first settlement of this country to the present day, not a solitary instance of such a proceeding can be found. Is there a *compulsory course* of exchanges in England? None, so far as we can find; nor was there ever. In Scotland? None. In the Presbyterian churches in this country? None. Among the consociated churches of Connecticut? None.

'In England we find instances, numerous and decisive, to show that clergymen of the established church decline exchanging, or inviting each other into their pulpits, whenever their sense of duty requires such a measure. This is done without the slightest apprehension of the possibility of an ecclesiastical censure, so far as can be ascertained by attending to the instances which come to our knowledge. Yet the clergymen of that church are obliged to give their assent to the same creed and the same plan of church government, before they can be inducted into office. The late amiable and highly revered Mr. Newton systematically declined introducing into his pulpit certain clergymen of the same establishment with himself, though he was always ready to interchange the offices of hospitality and social intercourse with them. No man, who knows his character, can suppose him peculiarly deficient in kindness and charity.

'There being no usage in this country which requires Mr. C. to exchange with all neighboring clergymen, and there being nothing in the nature of the case which requires it, we infer, That *where there is no law there is no transgression.* If Mr. C. is to be censured, it must be for some offence that he has committed. If this vote passes, and Mr. C. refuses to succumb to it, and to admit that he has been all along in an error, he is to receive a

severe punishment—no less than ejectment from his parish, and the avulsion of those intimate ties, which bind a faithful pastor to an affectionate people. He must suffer also permanently in his character, so far as the decision of this council can prevail. Is it possible, that this council will pass a sentence, which will draw after it such consequences, unless for some clear, known, well-defined offence?

'But let us look at this subject in a more extensive point of view. Had this council the power to make a new ecclesiastical law, or an usage amounting to the same thing, which should require and compel a prescribed course of exchanges, would such a law be wise? would it be lawful? would it be tolerable? There are reasons, which may induce a candid man to doubt whether it would be either. Some of these may be distinctly specified; many others would doubtless be discovered, should such a law go into operation.

'1. It is admitted on all hands, that a minister has a legal right to his pulpit. Mr. Dexter declared, with perfect correctness and propriety, that Mr. Codman's refusal to pledge himself before he was settled, "*was a correct reservation of his rights.*" What is admitted to have been a correct reservation of Mr. C.'s rights may be presumed to be a correct reservation of every other minister's rights: and, of course, a law, which should render such a reservation nugatory, may be pronounced a violation of those rights.

'But, it is said, an acknowledged right may be abused. Will you therefore circumscribe, invade, and violate acknowledged rights, because they may be abused? Of all abuses this would be the most unreasonable, and the most monstrous. Beware of legislating in order to meet constructive abuses. Every exercise of power or discretion may be stigmatized as an abuse; and the most upright and commendable conduct may draw after it punishment, provided a zealous and powerful party can be rallied to cry out against it as an abuse. The man, who has a right to his own pulpit, does not abuse that right by preaching in his own pulpit. He may, indeed abuse his power by knowingly introducing improper persons as the instructors of his people; persons unqualified to preach; or persons of bad character; or the abettors of false doctrine.

'2. It is admitted, that a minister is to exercise his *own* discretion in conducting his own exchanges. One would think, that this admission precludes the idea of having every member of his parish in the first place, and then an ecclesiastical council, exercise *their* discretion for him.

'3. He is responsible for the instructions given to his own people, both in relation to doctrine and practice. If he consents, that what he considers as pernicious error should be preached to them by others, he is just as guilty, as if he preached the same errors himself. He is the *overseer* of his flock.

4. He is under much better opportunities to judge what will conduce to the good of his people, in this particular, than other

persons, either within or without the limits of his parish, ordinarily can be. He will therefore decide better, if left independent and unfettered, than if obliged to consider every member of his parish as an authoritative adviser.

'5. No plan can be invented, which would yield so plentiful a harvest of parish contentions, as to establish the principle, that the parish have a right to control their minister, in regard to his ministerial intercourse. One man would advise his minister to exchange oftener with this neighbor; another with that; a third would advise him not to exchange at all. The advice of every man he could not follow. Some must therefore be offended. Parties would be formed; and parish-meetings would be called to ascertain the relative strength of the parties. Different neighboring ministers would have their several advocates and opponents. This year the majority would prescribe one course of conduct; next year another. The minister would find himself the sport of temporary passions and prejudices. In the case now before this council, it appears, that at the first trial of strength the parish was decidedly in favor of leaving the question of exchanges to the discretion of Mr. Codman. By great activity and exertion the majority was at length gained by the complainants. Will this council say, that a parish majority shall prescribe what is right, and forbid what is wrong? If admitted to do so on this subject, the same power will be claimed in relation to every other; and we shall next have parish meetings to direct what a minister shall preach, as well as with whom he shall exchange. If a parish have a right to *compel* a minister to exchange with certain neighboring ministers, they have a right also to *forbid* him to exchange with certain others. The second parish in Dorchester has attempted to exercise both these powers at once. The natural progress of events would be, in a parish quarrel on this subject, that one party would be laboring to compel to that, which the other would be straining every nerve to forbid. Are the ministers of this council willing to place themselves in such a situation? Are the delegates willing to have their pastors thus exposed to the caprice of the majority, at every parish meeting?*

'6. The most unsettled, misjudging, and boisterous persons will be the most apt to dictate to their minister. Experience proves, that the most serious, sedate, prayerful, discreet persons;—those who have religion most at heart;—are least apt to encroach upon a faithful minister's rights, and to invade his province. They reverence his office; they treat him as the embassador of Christ; they honor him for his labor, his zeal, and his love. Very different is the conduct of those, who dislike the truth and all who propagate and defend it. They are always ready to interfere and to pre-

* One of the clergymen, who voted in favor of the motion here under discussion, was soon after in great trepidation and alarm, in consequence of a parish difficulty, which originated from his exchanging with a gentleman, who happened to give offence to a part of the audience.

scribe the course of duty to their ministers.

'7. It is not desirable, on any account whatever, that there should be an extensive, binding, burdensome system of ministerial exchanges. A pastor has the charge of his *own* people. For *their* souls he must watch, as one who is to give an account to the Lord Jesus Christ, at the day of his appearing. Some ministers think it useful to exchange frequently; others very seldom. One of the distinguished ministers of the Presbyterian churches in this country has declared, that for a considerable number of years he had exchanged but twice. Those, who are acquainted with this gentleman, know that he is not deficient in love and respect for his brethren. His own view of ministerial duty, and his peculiar attachment to his own people, led him to pursue the course which has been mentioned; while he was perfectly willing that others should pursue a different course, according to their own judgment.

'8. A minister may have many good reasons for declining to exchange with a neighboring minister, which reasons he would not be justified in assigning to the public. To say that he shall exchange, or assign his reasons, would be reducing him to a situation in which he could not, as the case might be, obey the plainest commands of the New Testament. He might, for instance, have the fullest evidence, that a neighboring minister is a rank infidel. This is not an imaginary case. It has actually occurred. Yet he might not be able to bring the evidence before the public. To take a more common case. He might have the fullest conviction, that a neighboring minister preaches doctrines ruinous to the souls of men;—doctrines which have nothing of Christianity in them;—doctrines which are utterly subversive of the Gospel. Yet the case might be such, as that no advantage would accrue from his making a public declaration of this conviction. It might be his duty to remain in silence, and to preach the truth to his own people. He might have a perfect conviction, that the levity, or the anti-ministerial character, or the immoral character, of a neighboring minister ought to exclude him from every pulpit. Yet it might be improper for him to bring forward any public accusations.

'But it is said, that every minister is to be supposed a faithful evangelical minister, till he is regularly deposed. In some places this argument would have weight. It might not be applicable to exchanges; but it would be entitled to very respectful consideration. In the case of Mr. Codman, the use of such an argument certainly borders on the ridiculous. Supposing, for the sake of example, that Mr. C. had the most undoubted evidence, that any one of the members of the Boston Association was a decided enemy of the Gospel. How is he to procure this minister's deposition? Is it not perfectly notorious, that many ministers of that association would look with ineffable scorn upon an attempt, by a person not a member of their own church, to bring them to trial for error in doctrine or

practice? Is it not altogether probable, that their own churches would dismiss with indignation a charge against their ministers, if preferred by Mr. Codman? Is it not the principal proof that Boston is the most liberal place in the world, that the ministers and churches are perfectly independent of all mankind, and amenable to no human tribunal?

'9. Could it be proved, that a diversity of opinion, on some of the most important doctrines of the Gospel, is not fundamental, still it would be of very pernicious tendency that different systems should be preached from the same pulpit. Such a course would diminish the regard for all truth; it would bring the Bible into contempt.

'It is said, that no judicious man would controvert Mr. Codman's doctrines from his pulpit. Let it be observed, that the grand plea in favor of *indiscriminate* exchanges, alleged by Mr. Codman's opposers, is, that they want to hear what can be said *on all sides*. How this will be accomplished by hearing men, who will feel themselves bound to preach on *no side*, can hardly be discovered.

'It is said, that charity, liberality, and catholicism, require a compliannce with the wishes of the parish. Let us not be deceived by mere sounds. There are members of this council, who have heard all the changes that can be rung on the delightful words, charity and candor, for the space of thirty five years. These and similar words can be set to a very pleasant tune; but after all it is nothing more than a tune. The words charity and candor prove just as much in favor of the religious character of those who use them most, as the words liberty and equality prove in favor of the political character of those who use them most.

'But how does it appear, that Mr. C.'s conduct has been either uncharitable, illiberal, or uncatholic?

'What is charity? In the supremely beautiful delineation of this greatest of Christian virtues, in 1 Cor. xiii, we are told, that charity *rejoiceth in the truth*. This grand characteristic of charity is peculiarly exemplified by a faithful minister. He is set for a witness and defender of the *truth*. He is to preach the *truth*. By preaching the truth he is to be the instrument of producing that mighty transformation of the human character, which must take place before any man can see the kingdom of heaven. But charity does not judge without evidence; she does not decide against the highest evidence, the express declarations of the word of God; she does not trust to mere professions. Charity laments over the sins and errors of men; but she does not declare them not to be sins and errors.

'What is liberality? Not every thing which assumes that title. The truly liberal man never enlists under the banners of a party. Though he may think and believe with many others, he still thinks and believes for himself. He will put the most favorable construction on the words and actions of others. He will not make a man an offender for a word. He will

not persecute and punish a man, for happening to be, in his estimation, less liberal than himself.

'Catholicism is principally distinguished from bigotry, by a willing admission of what is good though found in an unexpected quarter, and mixed with much infirmity. It will prompt its possessor to unite with all men, so far as may be practicable, in the promotion of every good work; and where difference of opinion is inevitable, it will differ in good temper and with good will; and with as little noise and controversy as possible.

'In what manner does the clergyman, who neglects to exchange with the ministers of the Boston Association, prove himself to be defective in charity, liberality, or catholicism? He proceeds, from Sabbath to Sabbath, and preaches himself, or supplies his pulpit in some other way, according to his own sense of duty. How can it be proved, that this springs from narrow views? from an uncharitable temper, or a bigoted mind? No such thing has been proved in this case. How can it be proved, in any given case, that the minister has judged incorrectly? He may have reasons, which, in the view, of every man, would completely justify him. How is this council to be assured, that Mr. C. has not such reasons? But they ought to be assured before they proceed to censure him.

'We are not to forget, that Mr. C. has been a successful minister in this place. God has prospered him. His church manifest a strong attachment to him; an attachment highly honorable to him and to themselves. He has made great sacrifices of time, of property, and of quiet, for the Gospel. During this long trial his character has appeared to great advantage. There probably is not a clergyman present, against whom a more formidable list of imprudences could not be arrayed and supported, than has been sustained against Mr. Codman.*

'It seems to be a curious fact that the warmest declaimers in favor of charity, and the right of *private judgment*, are unwilling to have Mr. C. decide for himself, as to the duties *which the Lord Jesus Christ has imposed upon him*, as a minister of the Gospel;—that the champions of liberality are clear and strong in the opinion, that Mr. C. should be *compelled* to be as liberal as themselves, in regard to exchanges, under the penalty of ejection from his parish;—and that a course of rigid conformity to the views of a party, a regular, authoritative, compulsory course of exchanges; (a course which has never been attempted, so far as we can ascertain, by any rigid church es-

* While on this part of the subject, the delegate of the church in Medfield, the pastor of which was Moderator, expressed the sentiment of the text in nearly the following words:

"For my part, Mr. Moderator, I know not where the minister is to be found, whose character would appear to greater advantage, than Mr. Codman's has appeared, during the whole of the public investigation. I am not willing to admit, that any man has a higher respect for his minister than I have for mine; or a more entire confidence in his character. Yet I think it highly probable, that a zealous, persevering opposition to my minister, would enable his opposers to produce more instances of what some persons would call imprudence than have been produced against Mr. Codman."

tablishment on earth;)—that such a course should be attempted in a region, which proclaims itself to be the most liberal, enlightened and catholic in the world. This is indeed a curious and wonderful fact.

'It is to be remembered, however, that it is possible for men to be warm and violent in the cause of moderation; reproachful and unjust under the banners of liberality; malignant and cruel in their hearts, while the sounds of charity and catholicism are issuing from their lips. These things are to be remembered, not for the sake of applying them in this case, any further than to be on our guard against professions, which are unsupported by reason or Scripture.

'As this council has no proof before it, that Mr. C. has done wrong in regard to his exchanges, it has no authority to censure him for conduct, which may have been altogether proper and commendable, or to say, that the parish has just cause of complaint against him.'

It appeared unhappy, that the council should have been equally divided on the only important question that came before it. We say the only important question; for though some of the charges of the parish appear formidable on paper, it was evident that no great reliance was placed on them by the complainants. And Mr. Dexter declared, in their name, as has been already stated, that if the question of exchanges could be terminated, all the other charges of the parish could be settled in five minutes. Though the council was not so happy as to decide the controversy, the discussions were carried on, in general, with good temper, and apparent good will; and when the council was dissolved, the members separated with many expressions of tenderness and respect.

In the course of this review, the reader has been brought to the decision of the first council. We think every reflecting person will see, in the progress and result of that council, and in the subsequent continuance of the parish controversy, that mutual councils are most inadequate tribunals. Whenever the parties to a parish controversy differ on points of real importance, the probability is very great, that they can find ministers, who differ with each other in the same manner, and who will be disposed to support the parties with which they respectively agree. In many cases, such a difference is compatible with fairness and candor, and ought to bring no reproach on those, who adhere to either side of the question. In other cases, prejudice and party views may overpower the voice of reason, and clamorously demand their victim. In both these classes of supposable cases, the ends of justice will be utterly frustrated by relying on a mutual council, chosen equally by both parties: for whether the parties are moderate or violent, candid or prejudiced, honest or dishonest, they will naturally and almost inevitably select such ministers, as are known to agree with them, respectively, in opinion. How is such a council to come to any decision? If there should unexpectedly be a decision by a single vote, how is such a decision to command the respect and cheerful submission

of the party against whom it is made? What would be thought of a political arrangement, which should refer all important legal questions to a court composed of members, half of whom should be selected by one party and half by the other; especially if the dispute hinged on some great question, such as the constitutionality of a law, on which there was a diversity of opinion, and men of intelligence had taken opposite sides? What would be thought of making arbitration the *only* method of deciding questions of property, liberty, and life? Arbitrations are sometimes useful; but it is a notorious fact, that they are sometimes the sources of monstrous injustice, either from ignorance, a silly attempt to please both parties, or a timid yielding to popular clamor. Though the regular courts of justice are not absolutely free from exposure to these evils, they are much less exposed to them, than any tribunals could be, which were selected by the parties, with a particular view to each controversy. We hesitate not to say, that the political condition of this country would be intolerable, if questions affecting character, property, and life, were to be decided only by arbitrations, in the preparation for which the creditor and debtor, the person injured in his reputation and the slanderer, the public and the criminal, should have an equal influence.

The same reasoning applies, in a considerable degree at least, to ecclesiastical disputes. If differences of opinion will arise, concerning which the interests of the church require a decision to be made by others beside the parties, it is certainly wise to have some tribunal agreed upon, *previous to the origin of the differences*, in order to avoid endless bickering in the attempt to constitute a tribunal, after the *roots of bitterness* have struck deep, and extensive parties have been formed. But if, on the other hand, there is no such thing as ecclesiastical authority sanctioned by the Scriptures; or if each church is perfectly competent to settle within itself all questions and disputes which can exist; or if no church has a right to settle any question, or give any opinion, but every professor of religion must be left by his brethren to do *what seemeth good in his own eyes;*—on any of these suppositions, mutual councils are much worse than useless. They aggravate parish contests, while, on either of these suppositions, they ought to possess no remedial authority.

So far as the charges against Mr. Codman's moral and ministerial character were concerned, the decisions of the first council were highly beneficial; as these charges have not since made any impression upon a single person, so far as we have been able to ascertain.

Had the motion prevailed, which censured Mr. Codman in regard to exchanges, it was the avowed intention of the advocates of that motion, to introduce another motion to the following purport: That the council advise to a dissolution of the connexion between Mr. C. and his people, unless he will engage to exchange ministerial labors with the members of the Boston Association generally. No person, however, undertook to show the

consistency of this motion with the admission, that Mr. C.'s first refusal to pledge himself to exchange with any man or any body of men whatever was a correct reservation of his rights.

After the decision of the first council, there was a good opportunity for Mr. C.'s opposers to lay aside their hostility. They still professed no dislike to his preaching; they still professed to think favorably of his talents and ministerial character. The charges of a moral nature, which, as was evidently the case, they had thrown into the scale, as makeweights merely, they professed themselves willing to take out with their own hands, if Mr. C. would pledge himself to exchange with their favorites. The council was unable to decide the question of exchanges. Mr. C. was not censured on this account. Why did not these lovers of peace sit down quietly, and leave their minister in possession of those rights, which all Christian ministers have enjoyed from time immemorial? The fact undoubtedly was, that the question of exchanges was a mere *handle*, as it was forcibly termed by a member of the council, in the course of the debate. The opposers of Mr. C., and their friends out of the parish, wanted to drive from this region a faithful minister, who was obnoxious to them. It was taken for granted, that he had made up his mind on the subject of exchanges, and that, sooner than yield to any compulsory measures, he would leave his people. Shall we be called uncharitable in saying, with the member of the council, that the question of exchanges was merely a *handle?* Let the reader call to mind, that charges of *intentional deception* were solemnly made against Mr. C., and persisted in to the last. Yet those, who made these charges in one breath, offered in the next to withdraw them, if the question of *exchanges* could be settled. Is it uncharitable to suppose, that men who who would use such makeweights as these, would use such a handle as the question of exchanges?

We now proceed with the history.

About the time of the first council, twelve inhabitants of Dorchester and Roxbury applied to join Mr. C.'s parish, under the act of the legislature, which had recently passed. This application was refused a hearing by Mr. C.'s opposers, who were now able to carry any vote which they felt disposed to carry. The decision of the first council was made, as we have stated, on the 7th of November, 1811. On the 28th of the same month, a parish meeting was held, for the purpose of calling *another council.* Accordingly, a committee was chosen for that purpose. The parish instructed this committee to unite with Mr. C. in choosing a mutual council. In case he should refuse to unite with them, the committee was instructed to call an *ex parte* council. Two questions were to be submitted. 1. Whether Mr. C. had not given just cause of complaint in regard to exchanges? 2. Whether a dissolution of the connexion between Mr. C. and his people should not take place, on account of the divided and unhappy state of the parish? The

makeweights were not again thrown into the scale.

Previously to this arrangement, Mr. C. had exchanged, for the first time, with a certain member of the Boston Association. Many persons, both among the friends and the enemies of Mr. C. put a misconstruction upon this act. They considered it as a dereliction of the principles, for which he had all along contended. Some among his friends deeply lamented it. His opposers were greatly enraged by it. They seriously feared, that they should lose their only plausible pretext of opposition. So anxious were they, on this account, that they held a meeting for consultation the very evening of the day, on which the exchange took place; and, in eleven days afterwards, they warned and held a parish meeting for the purpose of calling a second council as above stated. Instead of rejoicing at the prospect of an alteration in in Mr. C.'s plan of exchanges, as they had professed themselves ready to do, they sneeringly charged him with giving up his conscience rather than give up his parish. They did all in their power to hasten the sitting of the council, lest Mr. C. should, in the mean time, yield the very point, which he had from the first maintained, and to make him yield which they had professedly begun and continued the dispute. They made it the principal charge against him, that he had *neglected to do the very thing*, which they were now much afraid he would do, and thus deprive them of their great resource. We mention these facts for the purpose of shewing the nature and temper of the opposition to Mr. Codman, and of correcting some misapprehensions among his friends. We know not that his friends in the parish ever had any misapprehensions on the subject; but many of his friends, out of the parish, certainly had. These misapprehensions are sufficiently corrected by the following note, at p. 115, of the *Proceedings*.

"As much conversation has taken place, and many mistakes and misrepresentations have been made in consequence of this exchange; the Rev. Mr. Codman thinks it a duty he owes himself and the public to state, that the exchange was made *consistently* with the principles which have uniformly governed him in his ministerial exchanges."

The church seeing the parish determined on a further prosecution of the controversy, took measures to afford Mr. C. all the support in their power. They appointed a committee, who made a report, the most material part of which we quote.

"When, in compliance with the unanimous wishes of the church, our pastor was ordained to the work of the ministry among us, we esteemed it a happy day. We anticipated from him a course of faithful labors and affectionate endeavors to promote our good. We cheerfully and sincerely pledged ourselves to return those kind offices which are due from a Christian church to a beloved pastor. And we hoped and prayed for spiritual blessings upon us and our children.

"We solemnly give thanks to God this day, that the anticipations, indulged at the time of the Rev. Mr. Codman's ordination have been in some good degree realized; and the mutual promises then expressed in some good degree fulfilled.

"As our pastor had, before his settlement, stated most fairly and distinctly, the doctrines which he intended to preach, and the manner in which he intended to discharge his ministerial duty, we knew what to expect from him in this important concern. And, after three years have elapsed, we are not able to perceive that

he has deviated from the course of conduct, which he then so explicitly prescribed to himself. On the contrary, we feel ourselves constrained to declare, that, in the services of the pulpit, he has laboriously and zealously inculcated those doctrines which he then professed, and has followed them by pressing on the conscience and the heart the duties of Christianity."

"We have always regarded him, and do now regard him, as a faithful laborer in the vineyard of his Lord; as a workman, who needeth not to be ashamed, rightly dividing the word of truth; as a conscientious minister of the New Testament, who watches for souls, as one who must give an account, and who strives, and labors, and prays for the salvation of his people. In his private intercourse with the members of his church and parish, we recognize the disinterested, self-denying, beneficent spirit of the Gospel. We rejoice in saying, that we believe him to be remarkably actuated by this spirit; that in his visits to houses of affliction he is a minister of consolation; that to those, who are enquiring what they shall do to be saved, he is an affectionate, spiritual counsellor; and that in private dwellings, as well as in the pulpit, on other days of the week, as well as on the Sabbath, he is a blessing to his people.

"We desire also to state, with devout gratitude to God, that we have reason to hope our pastor's labors have been manifestly attended with a Divine blessing. Large additions have been made to our number under his ministry; the attention of our youth has been directed to religion, and the fruits of the Spirit have appeared, as we conceive, in the increase of vital and practical piety."* pp. 116, 117.

The committee express it as their decided opinion, that "*there is no just cause for a separation between the Rev. Mr. Codman and his parish*, and that it is the duty of this church to do all in their power to prevent such a separation." This step was taken Dec. 12, 1811. The church specify six reasons, in support of their opinion, either of which was amply sufficient to justify them in the course which they had taken. The fifth reason is in these words:

"We believe that the complaint against Mr. Codman with respect to exchanges, has been with many only *ostensible*, and *that opposition to his religious doctrines is the radical cause of complaint and dissatisfaction;* which, we have reason to fear, would not cease, nor become more tolerable, should Mr. Codman leave us; unless his friends would sacrifice their own principles and feelings, and become entirely subservient to those, whose high professions of *liberality* do not preserve them from the greatest *intolerance*." p. 119.

The church accepted the report, and appointed a committee for the following purposes; viz. 1. To attempt an accommodation between the parties in the parish. 2. If an accommodation should be impracticable, to unite with Mr. C. in choosing a part of the council. 3. To make such representations to the council, as truth and justice might require.

In order to an accommodation, the friends of Mr. C. made the following propositions to the committee of the parish; viz.

1. "That the friends of Mr. Codman purchase all the pews of his opposers in the South Meeting House, who are willing to sell (and will leave the society) at the cost, viz. what they were appraised at, and what was given for choice; notwithstanding the pews sold for $10,400 more than the cost of the house and land, and other expenses."

2. "It is proposed, that three referees be chosen by those in the parish who are disaffected to the Rev. Mr. Codman, and three more by his friends; and that said six referees choose the seventh; and that said referees decide which party shall retain the present meeting-house, and which shall be considered the second par-

* "*At the time of the Rev. Mr. Codman's ordination, in Dec.* 1808, *the second church in Dorchester consisted of* 28 *members. Since which* 52 *have been added by profession, and* 14 *have been received from other churches;* 5 *have died, leaving the present number,* (*April* 1812,) 149, *of whom* 49 *are males, and* 100 *females.*'

s h; those, who hold the present house, to purchase all the pews of those, who wish to sell and leave the society, at such price, and to pay in such time, as the referees shall determine." pp. 122, 123.

Neither of these propositions were accepted. The church then prepared for the worst. A worthy and pious member gave a deed of seven acres of land, as a site for another meeting house, should they be compelled to leave their present one. In that event, the church were determined to adhere to Mr. C., so long as he should maintain a good character, and consent to stay with them. Though he could expect but a very small salary, not one quarter enough for his support, he might possess the affections of a grateful people, and enjoy the satisfaction of having preserved a church from wandering as sheep without a shepherd.

We now leave the printed documents, and rely principally, for facts, upon a written account of the subsequent proceedings, kept by a very candid and respectable man, a member of the church and a most useful friend of Mr. C., during the whole course of his troubles.

Many letters were interchanged between the parties, in reference to the time of convening the council, and to the letters missive. At length the council met, May 12, 1812. The Rev. Dr. Lathrop of West Springfield, was mutually agreed upon as the moderator and umpire; it being supposed a very probable event, that the remaining part of the council would be equally divided. Dr. Lathrop was requested to attend without a delegate. The plan adopted to unite in the other members was, that each party should name two churches among those, which had been represented in the former council, and two churches which had not been thus represented. The ministers and delegates from the churches selected by Mr. C. and his friends were as follows; viz.

From the church in Medfield,
The Rev. Thomas Prentiss, D. D.
Artemas Woodward, Delegate.
Newburyport, Rev. Daniel Dana,
William Coombs, Del.
Bedford, Rev. Samuel Stearns,
Dea. Moses Fitch, Del.
Salem, Rev. Samuel Worcester, D. D.
John Punchard, Del.

The ministers and delegates from the churches selected by Mr. C.'s opposers, were as follows, viz.

From one of the churches in Salem.
The Rev. Thomas Barnard, D. D.
Ichabod Tucker, Delegate.
Bridgewater, Rev. John Reed, D. D.
Dea. Noah Edson, Del.
Duxbury, Rev. John Allyne,
George Partridge, Del.
Lancaster, Rev. Nathaniel Thayer,
Ebenezer Torrey, Del.

The council opened on Tuesday and began the public hearing, which was continued till late on Wednesday. The result was published on Thursday morning.

The parish committee appeared to rely principally on the divided state of the parish, though the question of exchanges was brought distinctly into view. The committee of the church represented, that the best way of settling the whole controversy was, to agree that those who disliked Mr. C. should join the parish of Mr. Harris, to which most of them had formerly belonged;

and that others, now belonging to Mr. Harris's parish, should be permitted to join Mr. Codman's. This proposal appeared the more reasonable, as the parishes were not divided by local limits, and the whole town had till lately constituted Mr. Harris's parish.

The church laid before the council a paper, signed by 305 attendants on Mr. Codman's ministry, purporting, that the subscribers were satisfied with his pastoral services, and continued desirous of enjoying them in future. Forty seven others were stated to be regular attendants on his ministry, and decidedly friendly to him; though they did not sign the paper, either through absence, or some other cause. Of 150 church members all but 7 or 8 were anxious to retain Mr. C. as their minister; and a considerable number of persons wished to join the parish, who could not legally do so at that time.

We have already mentioned the moderator of the council; the scribes were the same as at the other council. The principal subject acted upon was expressed in the following motion.

"In the opinion of this council, under existing circumstances it is expedient, that the ministerial and pastoral relation between the Rev. Mr. Codman and the second parish in Dorchester be dissolved."

The question of exchanges was, as we are informed, made the great basis of this motion; but it was not discussed to any considerable extent. On taking the question, the ministers and delegates from churches selected by the parish committee all voted in the affirmative; the ministers and delegates from the churches selected by Mr. C. and the church, all in the negative. The Rev. Dr. Lathrop was then called upon for his vote, and he decided the question in the negative. He found it desirable, however, to explain his vote; which he did by the following paragraph, appended to the result.

"On the question before the council, whether it were expedient, that the Rev. John Codman should be dismissed from his pastoral and ministerial relation to the second parish in Dorchester, I gave my vote in the negative, on a full belief and strong persuasion, that from this time forward he would open a more free and liberal intercourse with his ministerial brethren, and thus remove the only objection alleged against him, and the only reason urged for his dismission. If his future conduct should be the same as in time past, in this respect, I should be much disappointed and grieved; and if I should find myself thus disappointed, I should certainly have no hesitancy in giving my vote for his dismission, if called in Providence to give my voice on the question."

On the subject of exchanges, the council unanimously agreed in the following judicious observations:

"While they view it an important privilege of the Christian minister to regulate his exchanges with his brethren according to the unbiassed dictates of his own mind and conscience, they are sensible that this right ought to be exercised with prudence and tenderness. If he treat with wanton disregard either the wishes of his people, or the sensibilities of his ministerial brethren, he is undoubtedly culpable. Errors of this kind, however, are of different degrees, and are not all to be treated with the same severity."

After offering such exhortations to peace and union as were thought suitable, the council closed their result with the following words:

"In this result and exhortation the council are unanimously agreed; presum-

ing that your pastor will be disposed to pursue a liberal plan of exchanging with his brethren in the ministry, and that in all other respects he will diligently unite his efforts with yours to promote the cause of Christian truth, holiness and love; praying, at the same time, that you may be each other's crown and joy both here and hereafter."

We entirely approve every thing, which is said in the result, taking the words, "liberal plan of exchanging," in their proper sense, and not allowing of any strained interpretation which favors a party.

In reference to the explanation, which the moderator appended to his vote, we have a few words to say; after premising, that we highly venerate the Rev. Dr Lathrop, as an able and pious divine, and an amiable and upright man, whose life exhibits a bright example of the Christian virtues.

From several remarks made by that gentleman, while at Boston and Dorchester for the purpose of attending the council, it appeared to be taken for granted by him, that there was some regular method of deposing any minister, who should embrace dangerous heresy and continue to propagate it. But this is not the case. Suppose a minister, (and such a one we now have in our mind,) to teach doctrines which Dr. Lathrop would pronounce to be fundamentally heretical; suppose him to live in the constant habit of reviling Trinitarians as bigots and Pagans, and of expressing his hatred and contempt for those, who uphold the religion of our forefathers, in a style of such insolence and vulgarity, as decency forbids us to describe. How is such a man to be deposed? The very attempt to bring him to trial would cover the person who made it with odium and reproach. Nor would this be all. The attempt would be perfectly impotent. He would acknowledge no tribunal but his own church; perhaps not even that. If consistent with his principles, he would not acknowledge any ecclesiastical authority whatever. But if he admitted the authority of his own church, it would be of no avail; for his church would undoubtedly support him. Must he be treated, then, during his whole life, as a minister of that Gospel, which he is constantly laboring to pervert and destroy?

Again: The Rev. Dr. Lathrop seemed to have received the opinion, that Mr. Codman condemned a large part of the Boston Association in the mass; and that he pronounced them heretics in an imprudent and unjustifiable manner. But no such thing appeared in evidence at either council; and we are persuaded that no such thing could be proved. Mr. Codman was perfectly free to exchange with nearly all the individuals of the Boston Association, so far as his declarations, in reference to individuals, were taken into consideration.

Further: Dr. Lathrop seemed to take it for granted, that the ministers of the Boston Association were agreed in most of the doctrines, which are usually called the doctrines of grace; particularly in the doctrines of justification by faith, regeneration, the saving operations of the Holy Spirit, and the atonement. We are informed, that he had some reason, from what he heard

and saw on the spot, to take this for granted. But such an agreement does not exist in fact. There is a great variety of religious doctrine professed and taught by the different members of the Boston Association, from decided Calvinism to the lowest grade of Socinianism, if not some grades lower. Among many opinions, which we deem radically erroneous, and which Dr. Lathrop, we presume, would deem so too, the following are held by one or another of that Association, viz. That Christ was a mere man;—That no such doctrine as that of the atonement, is taught in the Scriptures;—That the idea of an atonement is perfectly ridiculous;—That the common opinion of conversion is fanatical;—That reason is superior to revelation;—That the religion of nature is of higher authority than book-religion;—That repentance of sin is all that is required for the enjoyment of happiness, here or hereafter;—That men are justified by their works;—That those, who do not repent in this world, will become wiser, and repent, and be happy, in the future world;—That there will be no general judgment;—That the soul sleeps with the body from death to the resurrection;—That Christ made but two considerable additions to the religion of mankind; viz. the *fact* of the resurrection of the body, and the institution of the Christian ministry;—That the soul of man is material;—and many other unscriptural notions.

This description is not given without consideration. With respect to every one of these opinions, we have either heard it delivered from the pulpit, in unequivocal terms, by some member of the Boston Association, or have been assured by competent witnesses, that it was so delivered, or that it was clearly and expressly maintained in conversation. All but two of these opinions have been delivered from the pulpit; and most probably they have also.

Now would Dr. Lathrop advise a faithful minister, who views the doctrines of justification by faith, the atonement, regeneration, and the operations of the Holy Spirit, as at the foundation of all religion, to exchange with a man, clothed in the garb of a minister, who makes these doctrines the butt of perpetual ridicule, and the theme of unmeasured and most indecent, if not impious, reproach? Would Dr. Lathrop *compel* a faithful minister, under the penalty of ejection from his parish, to exchange with such a man? We are persuaded he would not.

But how is the faithful minister to know, that a man, clothed in the garb of a minister, is guilty of such conduct, he being in regular ministerial standing? He is to know, we answer, by the evidence of his own ears, and by the unanimous testimony of multitudes, who have the evidence of their own ears. Is it to be taken for granted, that a minister cannot furnish evidence against himself till he has been tried? especially in a case where no trial will be permitted, or, if permitted, where a trial would be a mere mockery?

It is to be remembered here, that it is not necessary for a candidate to be examined as to his religious doctrines, either for

license to preach, or for ordination. He need only profess to believe the Bible to be the word of God; and this profession may be made in the most general terms conceivable.

That we may not be misunderstood, we again say, that the Boston Association contains members, who differ widely from each other in doctrine; and that they range from decided and consistent Calvinism down to the lowest Socinianism, if not down to the station of Geddes; whom we should place about half-way between Socinus and Voltaire.*

We again proceed with the history, in the detail of which we must be brief.

In about two months after the decision of the council, the parish committee addressed a letter to Mr. C. stating, that the council had sanctioned their complaints, and requiring a categorical answer, whether or not he intended to exchange with twelve ministers, (naming them,) of the Boston Association indiscriminately. To this application Mr. C. returned for answer, that he should endeavor to comply with the true spirit and meaning of the result of the last council; that the right of regulating his exchanges was admitted to be in him; that the council could not have intended, that he should bind himself by any pledge, as to exchanging with individuals; that he should endeavor to preach at home as much as possible; and that, when he did exchange, he should consult the feelings and wishes of his people in general.

Things remained in this state more than two months longer. In the mean time, Mr. C. had exchanged with two, out of the twelve, ministers named by the parish committee in their late application. On the 30th of September, a number of individuals, professedly in the name of a majority of the parish, addressed a long letter to Mr. C. complaining of the infrequency of his exchanges. "Are one or two stars," say they, "though of the first magnitude, to content us for the light which might be derived from all the planets of our system, revolving in regular succession?"* The burden of the letter, however, was an attempt to persuade Mr. C. that the parish could never be united in him, and that he would consult his own ease and usefulness by asking a dismission. In reply, Mr. C. refers the writers to his last preceding letter, and states, that 'he had already opened a more free and liberal intercourse with his ministerial brethren, and should continue to do so, as far as time and circumstances would admit.' What rule Mr. C. had prescribed to himself, in this perplexing business, we do not profess to know. He uniformly declared, that he had not altered the principles of his conduct; but that he considered the decision of the moderator of the second council, as entitled to

* Whatever proof Mr. C. might have had, with respect to the erroneous opinions of any member of the Boston Association, it would have been highly improper for him to disclose it, as such member was not on trial before the council.

* To all, who are so happy as to know, that Boston and a few neighboring towns contain the greatest and most enlightened men in the world, the above sentence will appear eminently beautiful.

very respectful attention, especially in doubtful cases. Every new exchange, though made in perfect conformity to the principles for which Mr. C. had originally and uniformly contended, he viewed as "a more free and liberal intercourse." It certainly was so in public estimation.

The parish difficulties were now rapidly approaching a crisis. On the 27th of October, forty-six disaffected members of the parish wrote another long letter to Mr. C. stating 'that nothing but a separation would restore tranquillity to the church and society,' and intimating, in the most expressive terms, that it was now too late to think of any conciliation by means of exchanges. Mr. C. replied, that he had made up his mind *not to ask a dismission.* His letter breathed a spirit of benevolence, in regard to his opposers, and a strong desire to promote their spiritual interests. It was dated Nov. 12th.

On the 24th of that month, a parish meeting was held for the purpose of dismissing Mr. Codman. The plan now was, to dismiss him by a vote, and to keep him by force from the pulpit. If he resorted to the law for the recovery of his pulpit, or his salary, he would be branded as litigious. Besides, it might take two or three years to decide the question; the whole controversy would be brought before a court and jury; the pulpit would be supplied, in the mean time, by the opposers, according to their wishes; the friends of Mr. C. would have no convenient place of worship, and would hesitate as to leaving the meeting house immediately and erecting a new one; the expenses of a tedious law-suit would be enormous; and the opposers of Mr. C. construed a late decision of the supreme court in such a manner, as to encourage them with the belief, that the ultimate decision of this case would be in their favor. They had tried two councils; and now said they would have no more to do with councils. The present plan was a promising one; but most unfortunately for its projectors, *it did not succeed;* though they were not deficient in boldness and zeal.

At the parish meeting Mr. C. was dismissed by a vote, which was carried 55 to 45, and which was founded on twelve allegations, expressed in most intemperate language. The vote declared that Mr. C. had forfeited his office; that his pastoral relation should become extinct after Thursday of the same week; and that the parish would not allow him to preach any more in their meeting house The reasons, on which the vote was founded, were merely the old charges new vamped. They were drawn out to a great length. The following is a faithful abstract:

'1. Mr. C. has violated his agreement with the parish.

'2. He has frequently been guilty of immoral conduct by practising deceit and falsehood.

'3. He has, in some respects, neglected, and wilfully refused to perform the duties of a Christian minister.

'4. He has not sustained an irreproachable character for moral and Christian virtues.

'5. He has treated with "wanton disregard the wishes of his people, and the sensibilities of his ministerial brethren."*

'6. He has not endeavored to comfort, but has attempted to wound the feelings of, the afflicted.

* *See above p. 295, in the result of the second council.*

'7. He has circulated a card* in favor of the Westminster catechism, and otherwise ungenerously attempted to wound the feelings of the Rev. Mr. Harris.

'8. He has violated an express rule of Christ, by refusing an aggrieved brother an opportunity to tell his grievances.

'9. He has treated, in a most disrespectful, indecent, and contemptuous manner, the university in Cambridge, its governors, &c.

'10. He has repeatedly declared, and solemnly called God to witness, that he could not conscientiously exchange with Dr. —— and others, &c. &c. notwithstanding which he has exchanged with Dr. ——, still professing not to have changed his own principles.

'11. He has not complied with the result of the last council.

"12. Lastly, because by having committed the aforesaid and numerous other imprudences, immoralities, slanders, deceptions, and falsehoods, he has rendered himself so obnoxious to a large majority of this parish, that his dismission has become essentially and indispensably necessary to the restoration of peace, and harmony, and brotherly love within the parish."

We need not inform our readers, that the preceding charges were groundless, and therefore highly slanderous and libellous; nor remind them how easy a thing it is, to prate about charity, candor, peace, harmony, and brotherly love.

What now remained was to keep Mr. Codman from his pulpit in future. It was known to his opposers, that he had engaged to exchange on the next Sabbath, with one of the twelve members of the Boston Association, whom they had named to him, and with all of whom they had endeavored to compel him to exchange. They sent a deputation to this gentleman, requesting him not to preach for Mr. C., as there would be difficulty if he did. He accordingly called on Mr. Codman and excused himself.

* *For an account of this card see p. 271 of our last number.*

The opposers now looked round for a man to preach under their auspices, on the following Sabbath; and, in a neighboring town, they discovered one, (not a settled minister,) just suited to their purpose.* For several reasons we shall relate the succeeding transactions with considerable particularity.

On Saturday evening Mr. C. was informed, who was expected by his opposers to supply the pulpit for them, and to keep him from it. He immediately requested three of his friends to wait on the person, with the following note. The urgency of the occasion will account for the decided terms, in which it is expressed.

"Dear Sir,

I have this moment heard a report, which I hope is not true, that you are engaged to preach in my pulpit to-morrow.

"I think it my duty to inform you, that I shall consider such a measure on your part as very unkind, and an infringement of my rights; and shall feel myself in duty bound to maintain them against you, or any other man whatever.

"You must be sensible, that I am not dismiss d from my people, either by a mutual, or an *ex parte* council, but by a vote of the parish, on the ground of "imprudences, immoralities, slanders, deception and falsehoods."

"By preaching in my pulpit, therefore, without my consent, you will sanction their proceedings, and place me under the disagreeable necessity of entering a legal complaint against you.

"I am, dear Sir,
respectfully yours,
JOHN CODMAN."

*Dorchester, Nov.* 28, 1812.
Rev. Mr. ——

Mr. Codman's friends delivered this note, and urged upon

* We have hesitated whether it is our duty, or not, to mention this person's name. He certainly has no claims upon us, or upon the public, for indulgence. But we had rather err on the side of lenity and forbearance, than on that of severity.

the person, to whom it was addressed, the impropriety of preaching in Mr. C.'s pulpit without his consent, and contrary to the wishes of the church and many of the congregation. The person replied, that he had great respect for the second church in Dorchester; that he was sorry he had not the information sooner; but that he must fulfil his engagements with Mr. C 's opposers, and had no doubt that Mr. C. would be dismised by the supreme court, on the charges which the parish had exhibited against him.

On Sabbath morning, he addressed the following note to the chairman of the committee who had waited upon him.

*Nov.* 29, 1812.

"Dear Sir,

The very friendly manner in which the Committee called on me last evening, and the Christian temper which they manifested, in stating the feelings of the second church in Dorchester relative to my preaching there this day, have induced me to write to the parish committee, giving them notice, that I shall not preach for them, unless they shall make it appear, that I can do it without violating the duty of a Christian, or debasing the sacred office of a Gospel teacher. Whether they will make any further communication to me, I know not.

"As to Mr. Codman's note, it savors so much of the temper with which he has for a long time treated me, without the least provocation, that I shall treat it with the contempt which it deserves.

"I am, Sir, very respectfully,
your obedient and humble servant,"

— —

To this note a mild and proper answer was immediately returned, and the friends of Mr. C. hoped that no violent measures would be adopted on that day. It is proper to state here, that Mr. C. utterly disavows having given this man any cause of personal offence. What arguments the parish committee used in order to change his resolution 'not to preach for them,' we are not so fortunate as to know. It seems, however, that their arguments were effectual.

Mr. Codman and his friends, hearing that he was to be excluded from his pulpit, went to meeting rather earlier than usual on Sabbath morning. What must have been their surprise at entering the house of worship, to find eight sturdy men posted on the pulpit stairs, four on each side of the pulpit, in such a manner, as to obstruct the passage entirely. Mr. C was determined to do all in his power to maintain his rights. He advanced, therefore, in his way to the pulpit, till he crowded hard against the bodies of the rioters; and, finding in them no disposition to yield, he turned into the seat under the pulpit, and soon after began public worship. In the mean time, he had expressly demanded admission into the pulpit; and one of his friends, senior deacon of the church, and a magistrate of the county, made a suitable declaration, and ordered the rioters to desist from their unlawful purposes. All this had no effect; and the agitation of the assembly was now considerable. When Mr. C. began public worship, all became quiet, and the exercises were unusually solemn and affecting. In the midst of the first prayer, the redoubtable preacher for the parish committee made his appearance; and his guard of honor opened and gave him entrance into the pulpit. There he staid during the remainder of the services; and

strange as it may seem, he made no further disturbance till Mr. C. had pronounced the blessing; unless it be, that he discovered sundry symptoms of uneasiness, and appeared anxious, as the audience shrewdly imagined, to find some gap, or break, into which he might thrust the commencement of *his* services. But no such gap, or break, was he able to find, and he made no noise or other disturbance.

When Mr. C. had dismissed the assembly, he stepped forward into the middle of the house, addressed the said preacher by name, expressed surprise at such an intrusion, and forbade his preaching in that place. The magistrate, to whom we have alluded, confirmed the statement of Mr. C., and declared such an intrusion to be a violation of all law, order, and propriety. Several others urged the same thing.

The preacher replied, in substance, that he did not wish to do any thing contrary to the peace of the parish, (not he, good peaceable soul, not he,) but he must proceed. The magistrate then made proclamation, that all the friends of law, order, and decency, would be expected to retire. They retired accordingly, and the preacher was left to address a comparatively empty house. He went through with his exercises, had a very short intermission, and was nearly through his second sermon, when Mr. C. and his friends assembled for worship in the afternoon. It seems that the redoubtable preacher was quite a legal character, as he could tell, at the first blush, how the supreme court would decide Mr. C.'s controversy; and, being such a legal character, he well knew that possession was a great point in the law. He therefore wisely determined to keep possession of the pulpit during his short intermission. The refreshment, which was afforded him, he took without leaving the house. After the completion of his services, he and his hearers retired, and Mr. C. ascended the pulpit, and preached as usual. The preacher of the parish committee had 48 hearers on the lower floor of the house, at his afternoon service; Mr. C. had 220. The proportion in the gallery was probably not very different. Mr. C. preached A. M. from these words: *Casting all your cares upon him; for he careth for you;* P. M. from—*Father forgive them; for they know not what they do.* Though his sermons had no allusion, not the slightest, to the parish troubles, they were thought to apply admirably.

Though the preacher of the parish committee was a liberal man, and though Mr. C.'s opposers were all, all liberal men; yet it does not follow that *all other* liberal men were willing to go with them to such a pitch of extravagance. This was very far from being the case. Their proceedings, on this Sabbath, were condemned by men of all parties; and by none more feelingly than by distinguished persons in the liberal party. Some of these persons advised to an immediate prosecution of the intruding preacher for a trespass; and all saw, that these riotous proceedings had removed every plausible covering of the designs and characters of Mr. C.'s principal opposers in the parish.

When these opposers came into Boston, on Monday morning, they found the current so strong and overwhelming against them, that they offered terms of compromise, on that very day, which were ultimately accepted, and which secured the meeting house to Mr. C. and his friends, and to himself the perfect right of exchanging ministerial labors according to his own sense of duty and propriety.

It may be thought, that the exhibition of himself, made by the preacher of the parish committee, is unworthy of the attention bestowed upon it in this review; but we think it forcibly teaches several useful lessons. The attentive reader will be struck with the fact, that on Sabbath morning, when the preacher was about to exclude a neighboring minister from that minister's own pulpit, by a most unwarranted and disorderly intrusion of himself; and while he was expressing his *contempt* for a regular, faithful minister of the Gospel, who had never done him any injury; and while he was supporting a violent party, in all their slanderous and libellous proceedings;—he should yet talk about "friendly manner," and "Christian temper," and "the duty of a Christian," and "the sacred office of a Gospel teacher." This fact teaches a useful lesson, and one which must not be forgotten by the people of New England. It shows how little confidence is to be placed in mere words; in the miserable, thread-bare, sing-song of charity and candor.

The foundations of the compromise, between the two parties in the parish, were as follows:

1. That Mr. C. and his friends should purchase the pews of all members of the parish, who would sign a declaration that they were disaffected towards him, on the 1st of Dec. 1812; the price to be the sum given for choice added to the original cost:

2. That each one of these disaffected persons should give a bond to Mr. C. in the sum of $ ,000; conditioned that the person bound should not vote in any parish meeting, nor take any part in parish concerns, nor in any way molest or impede Mr. C. in the discharge of his parochial duties, while he should continue the minister of the parish.

3. That Mr. C. should give a bond of $ ,000, to each disaffected person, conditioned that Mr. C. should cause all parish taxes to be refunded, which might be assessed on such person, during his ministry.

4. That Mr. C. and his friends would not oppose, but, on the contrary, would favor and support, any petition, which his opposers should prefer to the legislature, to be set off as a separate parish.

5. That the second parish in Dorchester should cause to be paid over to Mr. C.'s opposers a proportion of the ministerial fund, &c. &c. according to a rule agreed upon.

6. That a parish meeting should be held, as soon as convenient, at which the opposers of Mr. C. should resign all the parish offices which they held.

Upon these bases the parties set themselves about making an

accommodation, which, we are happy to say, was completed at last, though after much trouble and many new impediments. We have no inclination to dwell on these topics; but a scene of overreaching and injustice could here be disclosed, which would astonish those, who are most versed in parish contests. After the affairs of the parish were again committed to the friends of Mr. C., they arrived at the most satisfactory conclusion, that there never was a fair majority of legal voters opposed to Mr. Codman. The number of alterations made in the tax list, for the purpose of admitting and excluding voters, and for other party purposes, would appear incredible, were not the principal facts proved by written official documents.

In fulfilling the terms of compromise, Mr. C. and his friends purchased pews of his opposers to the value of about $10,000, only $3,000 of which now remain on Mr. Codman's hands; and it is a pleasant circumstance, as indicating the growth of the congregation, that every pew owned by Mr. Codman is rented on such terms, as to produce the interest of the purchase money. Beside the expense of the pews, the parish, which is very far from being wealthy, has been unjustly burdened with some great expenses attending the two councils. Many unreasonable charges were allowed and paid from the parish treasury, by Mr. C.'s opposers, after they had entered into the terms of compromise above stated, and after the time had elapsed when they were to resign their parish offices; and the treasury was thus drained of the money which had been raised for the payment of the minister's salary and other necessary expenses. However, the separation is at length accomplished, and we believe no subject of dispute now exists.

In the summer of 1813, those who had been the opposers of Mr. C. erected a meeting house; and, when it was nearly completed, they applied to the Boston Association to dedicate it. On this occasion, the Memorial, the title of which we have placed at the commencement of this article, was presented to the Boston Association. A few words upon this paper will be sufficient.

The object of the memorialists was to make out a clear case for themselves, so that they might boldly ask for the countenance of the Association. For this purpose they present an elaborate memorial, written with more than ordinary care and ability, which occupies 28 printed pages. They attempt to establish the following points; viz. That the memorialists had been contending for the peace and harmony of their church and society, and of churches and societies generally; that those who were disaffected towards Mr. C. had reason to expect from him a different course of conduct, in regard to exchanges, from that which he pursued; that Mr. C.'s letter to the church and society before his settlement, far from being explicit and particular, was general and indefinite; that if this letter had been ever so explicit in regard to doctrines, it would have been no indication of Mr. C's intentions as to exchanges; that Mr. C. is to be

condemned for concealing his designs as to exchanges, and for making illiberal and groundless insinuations against his brethren in the ministry, rather than to be praised for his frankness; that a refusal to exchange with a minister is virtually a condemnation of him without trial; that the dismission of Mr. C. by their violent proceedings of Nov. 24, 1812, was legal and proper, and founded on a decision of the supreme court;* that Mr. C. tacitly admitted this, by refusing to appeal to the laws for redress; and that the memorialists made great sacrifices in point of interest and feeling, by consenting to separate from the second church and parish. We do not say, that we have expressed these points in the words of the memorialists; this would have taken up too much room; but we have endeavored to give the substance faithfully. The memorialists admit, that "many things have been said and done by individuals, *on both sides*, which, in their cooler moments, they will condemn, and which the deliberate judgment of no one can approve." The public will not consider this as any great admission, after what has appeared.

The memorial was presented to the Association, read, and committed; and it was finally resolved, 'that while the Association approve of the great object for which the memorialists profess to contend, they do not conceive themselves called upon to pass judgment, in their official capacity, on the proceedings of either party in this affair; yet as there was no probable method of composing these differences without a separation, and as the separation appears to have been the result of a mutual arrangement, *Voted*, that we comply with the request of the memorialists.'

The Association, therefore, as a body, attended at the dedication of the meeting house, and performed the religious services according to the request of the memorialists, Oct. 6, 1813. We are informed, that the new society has received more encouragement and support from clergymen of a certain description, so far as ministerial services are concerned, than any other new society in this vicinity has received within the memory of man.

Mr. Codman, who had sometime before taken a dismission from the Boston Association, complained to individuals of that body, that their proceedings on the memorial did in fact implicitly condemn him and justify his opposers; for the memorial was expressly designed to justify the

* In the passage which the memorialists quote from the opinion of the court, delivered by the late chief justice Parsons, two causes only of the dismission of a minister by a parish are mentioned; viz. "immoral conduct," and "a wilful and faulty neglect of public preaching, or of administering the ordinances, or of performing other parochial duties." There is no plausible pretence that either of these causes existed in the case of Mr. Codman. In regard to the dismission of ministers, without a council, the Convention of the Congregational clergy thus express themselves in 1773. "We do not find, on the most careful enquiry, a single instance of any congregational church from the first settlement of the country to the present day, which has deposed or dismissed its teaching elder, or pastor, without the advice of a council of neighboring churches; except when a dismission has been effected by the mutual consent of the elder and church. And even in this case, it appears from what has been before adduced, that such dismission is irregular, and contrary to the constitution of these churches.

memorialists on all the principal points, in order to make it proper for them to ask the countenance of the Association; and they adhered to all their charges of gross immorality against Mr. Codman. The Association say, they will not pass judgment in the case; yet they comply with the request of the memorialists.

Let us state a different case. Suppose some disaffected members of the Rev. Mr. Channing's, or the Rev. Mr. Lowell's, society in Boston, should prefer charges of gross immorality against their minister. and should persevere in these charges for years: suppose these charges should be declared groundless by a competent tribunal: suppose the disaffected persons should finally separate and erect a new house of worship: suppose they should request the Boston Association to dedicate their house, premising, however, that they could not expect this favor, unless they could justify themselves in the course they had taken: and suppose they should insist upon all their old unsupported charges of immorality. Would it be thought liberal and correct for the Association to say, we give no opinion in this controversy; but we will comply with the request? Would it not be more liberal and correct to say; We cannot *receive* charges against a minister, as we have no authority to try them: we are bound to consider these charges as slanderous till they are proved to be just, especially as one competent tribunal has declared the most of them to be unsupported: take back your memorial, and ask simply for the dedication of your house, without attempting to criminate a man, whom we are bound to consider as innocent; and it may probably be our duty to dedicate any house, erected for the worship of God, by persons formed into a regular religious society?

We have no hesitation in saying, that we think Mr. C. had just grounds of complaint against the Association. His feelings were stated to that body, and a vote was passed, which, after a suitable preamble, recites the proceedings of the Association, and adds the following paragraph:

"This Association also desire their Scribe to state, that they have never considered themselves a tribunal instituted to examine and decide upon charges against ministers or churches. In conformity with this sentiment, it was their desire and purpose, in their proceedings upon this occasion, to avoid the expression of any opinion whatever on the subject of the late differences in Dorchester; and their language on this point appears to them so unequivocal, as to need no explanation. If, however, there are persons, who, notwithstanding this care, conceive either from the language of the vote, or from any circumstance attending it, that it sanctions charges, which affect the moral character of any individual, the Association are ready to declare, that this effect was in no degree intended or foreseen; and they regret that such a construction should be given to a proceeding, which was designed to encourage and extend the institutions of religion."

In the appendix to the memorial, p. 42, 43, there is a deposition, which seems calculated to make an impression unfavorable to Mr. Codman, where the circumstances are not known. It is but justice to state, what we know to be the fact, that this deposition varies in two most important particulars from the testimony of the deponents, at the first council. So striking

was the difference of the evidence, as given at the two councils, that a large number of persons who were present at both, and several of whom took down the testimony at the first council in writing, were greatly astonished at the confidence of the witnesses.

Our readers will be happy to hear, that Mr. Codman is now left perfectly free on the subject of exchanges. The following declaration, first prepared by a committee, has been unanimously approved by the parish, since it has been newly organized.

"As it is the important privilege of the Christian minister to regulate his exchanges with his brethren according to the unbiassed dictates of his own mind and conscience; we think it expedient, that the parish should agree, that Mr. C. should not be confined in his exchanges, the advice of any council or member thereof notwithstanding, as the advice, which was given, was upon the expectation, that the disaffected were to continue active members of the parish, which is not now the case; and that the exercise of this privilege shall not again be made the subject of complaint before an ecclesiastical council in this parish."

We need only say, in conclusion, that Mr. C.'s character has not suffered by the long trials, through which he has passed; that his parish is now very flourishing, as more persons attend his ministry than has been the case at any previous time; and that he, and many of his friends in every part of the United States, think there is abundant cause to bless God, that the controversy has been brought to so favorable a termination.

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# Rev. Dr. Allen's Historical Discourse,

ON OCCASION OF THE

## FORTIETH ANNIVERSARY

OF THE

## GATHERING OF THE SECOND CHURCH, DORCHESTER,

**Delivered January 2, 1848.**

AN

# HISTORICAL DISCOURSE,

DELIVERED IN DORCHESTER, JANUARY 2, 1848,

ON OCCASION OF THE

# FORTIETH ANNIVERSARY

OF THE

# GATHERING OF THE SECOND CHURCH,

UNDER THE

PASTORAL CARE OF THE LATE REV. JOHN CODMAN, D. D.

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BY WILLIAM ALLEN, D. D.,
OF NORTHAMPTON.

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BOSTON:
PRESS OF T. R. MARVIN, 24 CONGRESS STREET.
1848.

To Rev. WILLIAM ALLEN, D. D.

AT a meeting of the Second Parish in Dorchester, held immediately after divine service this day, the undersigned were appointed a Committee to request a copy, for the press, of the Historical Sermon, delivered by you this afternoon, on the occasion of the Fortieth Anniversary of the gathering of the Church of the late DR. CODMAN.

In the discharge of this duty, permit us to say, that every thing relating to our beloved Pastor will be received by us as matters of great interest. We therefore ask your compliance with our request the more freely, knowing that this labor of love has been performed at his special solicitation.

With sentiments of the highest consideration and respect,

We are, Dear Sir,

Your obedient servants,

MARSHALL P. WILDER,
CHARLES HOWE,
JAMES C. SHARP,
} COMMITTEE.

*Dorchester, January* 2, 1848.

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To Col. MARSHALL P. WILDER,
Deacon CHARLES HOWE, and
Mr. JAMES C. SHARP,
} Committee.

GENTLEMEN,

In compliance with your request, as the Committee of the Second Parish in Dorchester, I send you a copy of the Historical Discourse, delivered yesterday, at the solicitation, in the time of his sickness, of my dear Friend, your late beloved Pastor.

With great respect, I am, Gentlemen,

Yours, &c.

WILLIAM ALLEN.

*Dorchester, January* 3, 1848.

# DISCOURSE.

DEUTERONOMY VIII. 2.

AND THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD THY GOD LED THEE THESE FORTY YEARS IN THE WILDERNESS, TO HUMBLE THEE, AND TO PROVE THEE, TO KNOW WHAT WAS IN THINE HEART, WHETHER THOU WOULDEST KEEP HIS COMMANDMENTS OR NO.

When Moses, after conducting the children of Israel forty years through "the great and terrible wilderness," and bringing them to the borders of Canaan, was near the close of his life and in sight of the promised land, he gave them his last admonitions and counsels. He made a recital of God's dealings with them,—of his signs, and mighty wonders, and great deliverances; of his statutes and commandments, as well as of their own waywardness and rebellion,—and then exhorted them to obedience by the dread of his fearful judgments, if they should prove perverse; and by the promises of rich, inestimable blessings, if they should have respect to his holy laws.

It was the intention of your late beloved Pastor, had his life and strength been continued,—on this day, the first Sunday after the end, yesterday, of forty years since the organization of this church,—to deliver to you a Commemorative Discourse from the very text which I have read to you; reminding you of the kind providences of God towards this church and society, and exhorting you to the obedience of faith. While recently on a visit to him in his sickness, he asked me to perform this service in his stead.

I could not refuse a compliance with his request, for he was my early and highly esteemed friend, some years before this church was formed; and he was pleased to say, that I was well acquainted with the particular historical events, in which he felt an interest, and to which some allusion might be properly made on this occasion. It is, however, with great diffidence that I undertake this service; and I shall need all your candor, while I attempt, imperfectly, to supply the failure, which you all, in your afflicted hearts, most deeply deplore. His grateful remembrances, his tender sympathies, his heart of love wedded to his Christian people, his solemn feelings of responsibleness, his overwhelming emotions in the review of the past, and his glorious anticipations as to the future, I cannot indeed bring to you; but I will speak to you, as God shall enable me. And oh, that your beloved Pastor may speak to you this day, from his coffin and his tomb, with greater effect than if he now stood before you.

Yet am I encouraged to address you by the

consideration, that I am myself, as it were, *a son of Dorchester;* for I have recently discovered, with great satisfaction, that I am able to trace my paternal and maternal ancestry to four of the early and first settlers of this town.

This Church is of most honorable descent, being a colony from the old church of Dorchester. As "the works of the Lord are great, sought out of all them who have pleasure therein," and as his dispensations in respect to the early settlement of New England are most worthy of remembrance, may I be allowed to give you a short historical account of this ancient town?

In Massachusetts, as distinct from Plymouth colony, Dorchester is the third settled town, being next after Salem and Charlestown. Religious intolerance in their native country, induced the fathers of the town to resolve upon emigrating to this western wilderness. They were first gathered into a Congregational church, early in 1630, at Plymouth, in England, with two pastors,—*John Maverick* and *John Warham*. After a passage of two months, they landed on Sunday, May 30, 1630, at Nantasket or Hull. The place of their settlement,—*Mattapan*, of the Indians,—they called DORCHESTER, after a town of the same name in Dorsetshire, whence some of them came, and in honor of Rev. John White, of Dorchester, who assisted in forming the church. Among the first settlers was Capt. Roger Clap, whose valuable Memoirs have recently been republished. "O, the hunger," he exclaims,

"that many suffered, and saw no hope in the eye of reason to be supplied, only by clams, and muscles, and fish. We did quickly build boats, and some went a fishing; but *bread* was with many a scarce thing, and *flesh* of all kind as scarce." Their houses were log houses with thatched roofs.

Mr. Maverick died early in 1636; and in the same year the church and most of the congregation, accompanied by Mr. Warham, removed to Windsor, in Connecticut.

A new church was formed in Dorchester, August 23, 1636, of which *Richard Mather* was chosen teacher, and remained such more than thirty years. He was a scholar and an eminent and faithful minister. In behalf of his brethren he drew up several important writings; as the "Discourses about the Church Covenant," and the "Answer to the Thirty-Two Questions." Our "Congregational Platform," adopted by the Synod in 1648, was formed principally from the Model, which he furnished. Having some estate of his own, he educated four sons, who were also eminent ministers:—*Eleazar*, the first pastor of the church of Northampton; *Samuel* and *Nathaniel*, ministers in Ireland and England; and *Increase*, minister in Boston, and President of Harvard College. Under the ministry of Richard Mather, in 1661, four of the members of the church "were dismissed to join with some others for the gathering of a church at Northampton," of which I am now a member.

Mr. Mather died in 1669. His colleagues for about two years each, were *Jonathan Burr*, who

died in 1641, and *John Wilson*, Jr., who was dismissed in 1651.

The next minister, for the period of nine years, was *Josiah Flint*, who died in 1680. His successor, *John Danforth*, died in 1730, aged seventy-eight. Several of his sermons, and some specimens of his poetry were published. His colleague and successor, ordained in 1729, was *Jonathan Bowman*, who was dismissed in 1773. His successor, *Moses Everett*, was minister from 1774 till his dismission in 1793. The late Dr. *Thaddeus Mason Harris*, the tenth minister of Dorchester, was ordained October 23, 1793. His death was within a year or two past, at an advanced age. It is unnecessary to say to you, that he was an amiable man, and a man of various learning, and a voluminous writer. It was after he had been the minister of the whole town for about a dozen years, that he lent his friendly aid to the organization of this Second Church.

About sixty families, residing in this part of the town, first united in building this meeting-house, which was dedicated October 30, 1806, the sermon on the occasion being preached by Mr. Harris, who also preached in the forenoon of the next Sabbath, November 2, in his own house, at the sacrament, a farewell sermon to the church members, whose purpose was from that time to worship in this place; and in the afternoon he preached to them in this their new place of meeting. These three sermons were published.

The proprietors were, for a time, undetermined whether to constitute a distinct parish or to remain

as a kind of branch of the old society. The church was organized January 1, 1808, the sermon being preached by the Rev. Dr. Pierce, of Brookline. This also was published. Between this period and the time of the settlement of your pastor, among the preachers here employed I may be permitted to say, that I was myself one, and that I delivered here nine or ten discourses; so that I was early conversant with the condition of this society.

Most happy am I to see here to-day faces, which I then saw, and who were willing to receive and welcome the truth of God, uttered by my youthful lips, and soon after by the lips of my friend. Of these, one is a respected officer of this church; among others, I do not deem it improper, but perhaps my duty to mention, were several young ladies, of discernment to understand the peculiar doctrines of the gospel, the lovers of divine truth; young women of faith and prayer, to this day the members of this church. They are indeed no longer young; but they have the same, though more matured intelligence, and the same warm, womanly heart of piety. God has proved them. They have been found in a great degree faithful; and, I trust, will be found faithful even unto death, and will attain to the heavenly crown promised to such,—a crown of glory, compared with which the boasted and resplendent crown of the young queen of our fatherland fades away into nothing!

It was, I believe, August 28, 1808, that my friend, your pastor, first preached in this house. He had recently returned from Edinburgh, where he

had prosecuted his theological studies. I had known him for ten years, for we were members of the same class at Harvard College, from 1798 to 1802. The death of his father, in 1803, was, through the mercy of God, the means of turning his attention from the study of the law to the study of divinity. In 1804 and 1805, he was a student of theology at Cambridge, where I also was residing as a fellow student, and preacher, and an officer of the College. There our early friendship was formed, arising from congeniality of pursuits and dispositions, from belief of the same great truths, and from love, as I think, to the same Saviour,—a bond of union stronger than death, enduring as eternity. At that time there was no theological seminary at Cambridge, though some advice was given as to study by the Professor of Divinity to those who consulted him. We therefore formed a little theological school of our own, which we called, in Greek phrase, "The School of Preachers." We preached discourses and criticized them.

A better school was sought by my friend in the capital of Scotland, whence, after two or three years' absence, he returned to commence his ministerial labors in his native State. After preaching here two Sabbaths, the church and parish, with great unanimity, invited him to become their minister. With much wisdom, he now wrote to them an affectionate letter, with the design "to enter into some explanations, which were highly interesting to him and them," and "to prevent future difficulties." He said, "Lest there should be a *doubt* on the sub-

ject, that he felt it his duty to declare his unshaken faith in those doctrines, that are sometimes called 'the doctrines of the Reformation,' 'the doctrines of the Cross,' 'the peculiar doctrines of the Gospel.' These doctrines he intended to preach, and it gave him pleasure to say, that his faith was the same with that of our venerable forefathers; particularly with that of the former pastors of the church in Dorchester, — Warham, Maverick, Mather, Burr, &c."

A committee drew up a reply, which was unanimously approved at a parish meeting, in which they say, that his communication "was received with pleasure and general satisfaction; that the writers venerate the principles of their forefathers, especially of the pious and worthy pastors of the church in Dorchester, and are happy to find Mr. Codman agreeing with them in sentiment."

In his letter of acceptance, your pastor said, in reference to an allusion of the committee to 'the promotion of peace and friendship among his people'— "the promotion of that peace, which is founded on true Christian principle, and not on carnal security; and of that unanimity, which is the effect of the general reception of evangelical truth, and not of indifference to religious opinions, will be the subject of my prayers and the object of my life. It will be my earnest endeavor, as far as consistent with the faithful discharge of ministerial duty, to promote peace and friendship among the people of my charge; to do all in my power to continue and confirm it among our sister churches and their pastors."

After this frank and explicit explanation of his views, he was ordained, December 7, 1808. Before the Council, which inducted him into the sacred office, he also made a distinct and full confession of the Orthodox, or Evangelical faith. The sermon at his ordination was preached by the Rev. Dr. Channing, on "the importance of a zealous and affectionate performance of ministerial duties." The following passages from this discourse are worthy of being remembered this day. "Christian minister, there is nothing in life or death, in heaven or hell, which does not call thee to be earnest and engaged." "The salvation of man is the leading object of the providence of God."—"For this the Son of God himself left the abodes of glory, and expired a victim on the cross! For this the harmony of creation was disturbed, and stupendous miracles were wrought to attest the gracious promises of God. For this end a church has been erected, and its interests guarded amidst the convulsions of a sinful world. Heaven is gladdened by the tidings, that a sinner has repented. Angels are sent forth to minister to the heirs of salvation."—"Jesus is a glorious pattern of ministerial faithfulness."—"He saw his divine truth kindling a malice, fierce and unquenchable as the fire of hell."—"Christian ministers, look at your Saviour, and catch his patient, firm, and persevering zeal. Did I think that you needed other examples, I would direct you from your *Divine Master* to men like yourselves, to his apostles, the first ministers of his kingdom."—"Of all the frowns of Providence, perhaps none is more threatening

than the settlement of a cold-hearted, uninterested minister. His coldness petrifies all within his influence."—"To whom is he sent to preach,—to men of upright hearts, disposed to receive and obey the truth, which guides to heaven?"—"He is sent to a world of sinners, in whose hearts lurk idolatry, sensuality, pride, and every corruption."—"He sees immortal beings, committed to his care, advancing with rapid steps to the brink of an abyss, from which they are never to rise. And can he be unconcerned? Can he read of that fire which is never quenched, of that worm which never dies, and yet see, without emotion, fellow beings, with whom he sustains the tenderest connections, hastening forward to this indescribable ruin?"—"Negligent minister, look forward to the tribunal of God. Behold a human being there condemned, whom thy neglect has helped to destroy. In that countenance of anguish and despair, which might have beamed with all the light and purity of heaven; in that voice of weeping and wailing, which might have sung the sweet and happy strains of angels, see and hear the ruin which thou hast made, and canst thou yet be slothful and unconcerned?"—"Need I describe to you his anguish on that day, which will prove him a false, heartless minister of Jesus Christ,—which shall discover to him many souls lost through his neglect,—in which the searching eyes of Jesus shall be fixed on him with righteous indignation,—in which he shall hear the voice of the Saviour saying to him, 'Behold the inestimable souls, for which my blood was shed, which I committed to your care, but

which your negligence has helped to destroy. Depart with them, far from me, into everlasting fire.' Oh, scene of agony!"

Such were the words of Dr. Channing. With these solemn and awful warnings and exhortations ringing in his ears, and with his own previous congenial impressions and dispositions, the youthful pastor of this church entered upon the duties of his office a little more than thirty-nine years ago. How could he do otherwise than preach with all plainness and good fidelity the leading and precious doctrines of the Gospel—the sublime truths of the religion of Christ—without the knowledge of which the human mind is dark, and the depraved heart will remain in its depravity, and the immortal soul will be lost? What he conceived to be the great truths of the gospel, may be evident by repeating to you a few words from an ordination sermon, preached by him in early life, on 'speaking the truth in love.'

"The two great truths," he says, "which the minister of Jesus will labor to impress upon the minds of his hearers, are the miserable condition of sinners, and the ability and readiness of an almighty Saviour to save to the uttermost all, that come unto God by him."

"By the truth, as it is emphatically called, in many parts of Scripture, is usually intended the glorious and wonderful plan of salvation by a Redeemer."—"The truth, which it is the duty of ministers to preach, is one harmonious whole. Commencing with the fall of man, and even looking back to the purposes of God before the apostacy, it

extends to the completion of the wonderful plan of redemption,—to the final and eternal retribution of our fallen race,—to that eventful day, when the Son, having finished his mediatorial work, having brought many sons unto glory, and justified the sentence of Jehovah in the punishment of the finally impenitent, shall deliver up the kingdom to God, even the Father, that God may be all in all." He enumerates among the great doctrines, "the fall of man, and the consequent depravity, corruption, and condemnation of his posterity; the promise, advent, and work of a Saviour; his divinity and atonement; the necessity of divine influences to renew and sanctify the heart; the doctrine of justification by faith; the everlasting happiness of the righteous, and the eternal punishment of the wicked."

"The minister of Jesus, who 'speaks the truth in love,' will carefully avoid every thing that is calculated unnecessarily to wound and irritate the feelings of his people. When called to reprove, it will be with the affection of a father, and not with the severity of a master. While exhibiting what he believes to be the truth of God, he will neither claim nor exercise dominion over the faith of others. 'To the law and to the testimony' he will cheerfully appeal, as the only infallible standard of faith and practice."

"Penetrated with the love of Jesus, he will entreat and beseech sinners to be reconciled to him. He will not count his life dear unto himself, so that he may finish his course with joy, and the ministry which he has received of the Lord Jesus to testify the gospel of the grace of God."

The pastor of this church toiled for about a year in quietude and with great acceptableness and success. But the three following years were years of anxiety, controversy, and trouble. If it were proper, yet there is not time for me to enter, with any degree of minuteness, into the affairs of this period. In the brief allusion, which from a sense of duty I may make to them, I trust I shall say nothing which need give offence to any mind. My only design is to vindicate my friend and to illustrate the wise and holy providence of God. They, who wish to read a full history of things, are referred to papers printed in 1812, entitled, "Proceedings of the Second Church and Parish in Dorchester."

Although the controversy which sprung up, originated perhaps in the dislike, on the part of certain members of the parish, to the great evangelical truths which your pastor faithfully preached and earnestly enforced upon the conscience, yet it assumed the ostensible form of a question, whether he had the right of refusing to exchange pulpits indiscriminately with the neighboring ministers, with some of whom he did not agree in religious sentiment, and whose teachings he did not think would be profitable to the souls of his people. At a parish meeting it was voted, that he "be requested to exchange with the ministers who compose the Boston Association." His reply was in perfect accordance with his reserved rights in his letter accepting his call, that he could "not pledge himself to exchange with any man, or any body of men, whatever." In consequence of this reply, the parish voted, by a

small majority, that the connection between them and their minister, "become extinct." This of course was not in itself an effective measure. In the progress of the proceedings at this period, seventy-three male members of his parish presented to him an affectionate address, in which they said, "Nearly all your parishioners appear satisfied with your performances, and acknowledge you have conformed to the doctrines and principles held out to us in your communication, previous to your ordination; and the foundation of the difficulties professedly is your declining to exchange ministerial labors with the association of ministers to which you belong." They also acknowledge, that the right was vested in him, "by the custom of ages, to decide in respect to exchanges." This was followed by an address, admirably written, from one hundred and eighty-one female members of his parish, which must have been most consoling and refreshing to his heart. They say, "We, beloved sir, when you were settled as our pastor, echoed the voice of joy that proceeded from our husbands, fathers, brothers, and friends; and, although we could not become public advocates for your settlement, the eye of approbation disclosed the happiness of the heart. The power of sympathy has never been denied us; the virtue of sincerity we hope is not withheld. With affectionate sympathy and Christian sincerity, we beseech you to bear up against the host of troubles that beset you, and, like a good soldier of Christ, having on the whole armor of the gospel, we hope you will fight manfully, and come off conqueror and more than conqueror, in this important conflict."

Yes, noble-minded women, through your sympathy and prayers, and the divine blessing, he did fight manfully, and came off conqueror; and he has remained with you nearly forty years,—till now, his body sleeps in the grave, and his spirit has gone, as I am persuaded, to the rewards of the good soldier of Jesus Christ.

These women added in their address, "You have this consolation, and our hearts gratefully bear witness to the truth, that your preaching has not been in vain, but that, by a blessing attending your faithful and affectionate administrations of the word, many of us have been awakened, comforted, animated, and strengthened."

Eight months after the parish had declared "the connection extinct," they requested a mutual council, which met October 30, 1811, composed, one half of ministers and delegates selected by the pastor, and one half of ministers and delegates selected by the parish. All other questions being deemed of little consequence, the grand question was, whether the parish had just cause of complaint on the ground of the pastor's neglecting to exchange ministerial labors; and on this question the council was equally divided, and they were dissolved, leaving the state of things unchanged. After a period of six months, a second mutual council was convened, May 12, 1812. On the question as to the expediency of the dismission of the pastor, the council was equally divided, with the exception of the moderator, who had a casting vote; and he decided in the negative, but at the same time expressed, as the ground of

his vote, his belief, that the pastor "would open a more free and liberal intercourse with his ministerial brethren, and thus remove the only objection alleged against him, and the only reason urged for his dismission." It is worthy of remark, that this council unanimously agreed in saying, "while they view it an important privilege of the Christian minister to regulate his exchanges with his brethren according to the unbiassed dictates of his own mind, they are sensible that this right ought to be exercised with prudence and tenderness."

The difficulties were not yet ended. The parish persisted in their complaints as to the matter of exchanges, and the pastor persisted in the maintenance of his acknowledged rights and in the refusal of a pledge of indiscriminate exchanges, although he had, consistently with his own principles, exchanged with two out of a certain number of ministers mentioned by the parish.

But matters soon came to a crisis. At a meeting, November 24, 1812, it was voted again by the parish to dismiss their minister. The next Sunday they placed another minister in the pulpit, with a guard on the pulpit stairs, so that your pastor was compelled to preach from the seat below the pulpit, and after preaching, retired with his congregation. The parish preacher then went through his services; and, retaining possession of the pulpit, and remaining in the house during a short intermission, he went through his afternoon services, when he and his hearers retired. Then the pastor entered his pulpit and performed the usual afternoon service.

This strange and unheard-of outrage was so revolting to the public sense of decorum, in the minds of men of all denominations and whatever their religious sympathies, that the opposers of your pastor annihilated by this step at once their own power, and gave to him the triumph. They soon agreed to sell their pews and to retire from the parish. And thus was the pastor left perfectly free on the subject of exchanges; and the parish now voted as follows: "As it is the important privilege of the Christian minister to regulate his exchanges with his brethren according to the unbiassed dictates of his own mind and conscience, we think it expedient that the parish should agree, that Mr. Codman should not be confined in his exchanges, the advice of any council or member thereof notwithstanding; as the advice that was given was upon the expectation, that the disaffected were to continue active members of the parish, which is not now the case; and that the exercise of this privilege shall not again be made the subject of complaint before an ecclesiastical council in this parish."

Thus ended this unpleasant but very important controversy. Your pastor, supported by a noble body of friends, waged a weary battle of three years; but he fought wisely, and manfully, and prayerfully, and he achieved a triumph and established his right, and the right of his brother ministers, and for thirty-five years enjoyed it without disturbance. "Freedom to worship God," brought the fathers of Dorchester to this wilderness; and the eleventh pastor of Dorchester, by maintaining the freedom of the

ministry as to exchanges, will be held in honor in future ages.

I have made this recital from a strong sense of duty; but not to awaken a single angry feeling, or a single emotion of unkindness. Your pastor cherished only good will towards those with whom he was once in controversy; indeed, he had the happiness to receive back into his fold some who went astray from it, and to impart to them the consolations of the gospel, as they died under his ministry.

This triumph as to the matter of exchanges is something; but, my friends, it is nothing in itself *to you*, independent of peculiar circumstances; it is nothing to you in comparison with another thing which it involved, and that is, the security to you and to your children of the preaching of that pure and holy truth, by which your souls may be saved. Had the opposers triumphed, had your pastor been defeated and turned away, and had this society settled down on a different system, I will tell you what I think as to the result. I think you might have had a preacher, who would have discoursed to you about the dignity of human nature, and the duties of self-respect and the cultivation of virtue; but who would not have 'touched the sore and ulcerous place' in your heart; who would not have told you that you were a sinner, depraved and ruined, and would not have called you to repentance, nor exhorted you to abase yourself in the dust before the throne of God and to supplicate his mercy; who would not have told you that you can be saved only "by the washing of regeneration and the renewing of the Holy Ghost."

I think you might have had a preacher, who would have discoursed sweet words to you concerning liberality and charity, and the progress of light, and exemption from bigotry, and freedom from the dark and horrible doctrines which shrouded the minds of our fathers; but who would not have taught you the soul-saving truths which Christ and his apostles communicated from heaven, and which, in every subsequent age, have been understood and received by all the true followers of Christ.

I think you might have had a preacher, who would have spoken to you of the pure and holy example of Jesus, and of his death, as a martyr to the truth; but who would have said nothing of his propitiatory sacrifice on the cross, nothing of his atonement, nothing of redemption by his blood, and who would not, in the words of your pastor, have "nobly resolved to know nothing among his people save *Jesus Christ and him crucified.*"

I think you might have had a preacher, who would have exhorted you to the performance of good works, in the hope that the God of justice would bestow upon you the rewards of virtue; but who would not have taught you, that "by the works of the law shall no flesh be justified," but that we are justified by faith only; and "therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

I think you might have had a preacher, who would have assured you, that God is too merciful and just to punish his frail creature in eternity for the sins of time; but who would not in all kindness

have exhorted you to "flee from the wrath to come," nor warned you, in the words of Christ, "not to fear man, who can only kill the body, but rather to fear him who is able to destroy both body and soul in hell."

I think you might have had a preacher, who would have enjoined upon you the various moral virtues; but who would not have taught them in their true source, as proceeding from *the love of Christ*, so that, as coming from this origin, the smallest act of goodness, as that of giving a cup of cold water to a disciple, *because* he is a disciple of Christ, shall not lose its reward; and who could not have exclaimed from the depths of his heart,

> ——— "O, thou bleeding Love!
> Thou maker of new morals to mankind!
> The grand morality is love of Thee!"

I think you might have had a preacher, dealing out to you his transcendental lucubrations, totally incomprehensible to his own mind and dark as midnight to the intellects of all his hearers; but who, though called a minister of the gospel, believed not half the Scriptures to be the word of God, and who understood not one of the great principles of the gospel of salvation.

I think you might have had a preacher, a scholar, gentlemanly in his demeanor, kind in his dispositions, who would have regularly ministered to you from year to year in the sacred office; but who would come under the description of "the blind leader of the blind, both falling into the ditch."

I think you might have had a preacher, respected

and beloved for many excellent qualities; but totally incompetent as a spiritual guide, as a steward of the divine mysteries, as a man strong in faith and mighty in prayer, in a word, as a faithful and successful minister of Jesus Christ.

It has pleased God to save you from the incalculable miseries of an incompetent and unfaithful ministry, the disastrous consequences of which are not to be calculated by any measures of gold and silver, nor to be estimated in duration by any measures of time. The frown of an angry Judge in the great reckoning day, the extinction of hope, the gloom of terrible despair, the gulf of perdition, the abyss in which the soul sinks for ever, the eternal wailings of hell,—these things on the one side; and, on the other side, a participation in the resurrection of the just, when the rebuilt body shall stand forth in the likeness of the Son of God; the approving, joy-giving countenance of the Judge; the rapturous sentence, "Come, ye blessed of my Father;" the ascent to the heavenly abode; the sweet fellowship of all the redeemed and of the unfallen; the presence of the Lamb, that was slain; the bliss of eternal purity; the vision and the taste of unimagined good; the songs of inconceivable rapture never-ending,—these things may teach you, by way of contrast, the different consequences of a faithful and an unfaithful ministry.

You have been trained to make these distinctions; you have been instructed in the truth by your pastor, in regard to whom I am happy to quote your own testimony in a report of a committee of the church

during the controversy, of which I have given a brief history. The report says :

"We have always regarded him, and do still regard him, as a faithful laborer in the vineyard of his Lord; as a workman who needeth not to be ashamed, rightly dividing the word of truth; as a conscientious minister of the New Testament, who watches for souls as one that must give an account; and who strives, and labors, and prays for the salvation of his people. In his private intercourse with the members of his church and parish, we recognize the disinterested, self-denying, beneficent spirit of the gospel. We rejoice in saying, that we believe him to be remarkably actuated by this spirit; that in his visits to houses of affliction, he is a minister of consolation; that to those who are inquiring what they shall do to be saved, he is an affectionate spiritual counsellor; and that in private dwellings as well as in the pulpit, on other days of the week as well as on the Sabbath, he is a blessing to his people.

"We have reason also to state, with devout gratitude to God, that we have reason to hope our pastor's labors have been attended with a divine blessing. Large additions have been made to our number under his ministry; the attention of our youth has been directed to religion, and the fruits of the Spirit have appeared, as we conceive, in the increase of vital and practical piety."

This is high praise of the pastor in the early days of his ministry. I trust it was deserved then; and that now, at the close of a long period of ministerial labors, it is not less deserved.

Indeed, among some resolutions of this church, adopted only two days ago, are the following :

" Resolved, That in the decease of the Rev. John Codman, D. D., the inscrutable providence of God has separated us from a friend, endeared to us and to our families in all the changes of life, during a ministry of thirty-nine years, and from a pastor faithful and successful in preaching the truths of a pure gospel, while he illustrated its spirit by the courtesy, philanthropy, benevolence, fidelity, piety, and true charity of a minister of Christ.

" Resolved, That it is a matter of devout gratitude to God, that the relation now dissolved by death, was constituted between us ; that he lived and died in the ministry of the gospel among us ; and that the fruits of his service remain a grateful memorial of a ministry, whose labors closed only with life."

At the same time, while your pastor is thus commended, permit me to say, that from conversation with him recently in his sickness, I perceived that he took not any praise and honor to himself. He disclaimed all reliance on his own merit, righteousness, and works. He cherished no thoughts of worthiness before God. He had been, he said, " an unprofitable servant." Even when allusion was made to his supposed possession of true and undoubted faith in the Son of God, as the Lord his righteousness, he was not over-confident, he only ' hoped ' it was so. Such was his humility. " He that humbleth himself shall be exalted." I doubt not that my friend is a monument of God's grace, and that he has passed away from his toils and

sufferings to the pure felicities, to the unimagined bliss, and the eternal glory of heaven.

It is now ten days since your pastor, after a ministry of thirty-nine years, was removed from the earth, on Thursday morning, December 23, at the age of sixty-five. Great has been the goodness of God in sparing him to you so long; in rendering him so faithful in communicating divine truth, and in all the duties of his office; in giving him a heart of tenderness and sympathy; in making him so successful in his toils, bestowing upon him hundreds as the "seals of his ministry and for the crown of his rejoicing."

And now, my beloved friends, while you "remember all the way" in which the Lord your God has led you these forty years from the beginning, and treasure up in your minds his wonderful goodness to you, let me dissuade you from any sentiments of pride. Say not within yourselves, "For our righteousness, and for the uprightness of our hearts," hath the Lord done these great things for us; for have ye not in many things offended, and been rebellious? Are ye not chargeable with many neglects in the sight of God; with many sins, for which ye should shed the tears of contrition? Have ye loved the truth as ye ought? Have ye obeyed it as ye ought? Have ye prized and improved your privileges as ye ought? Alas, for those who do not reform! Alas, for those who resist the strongest possible motives which can be addressed to the human mind, and who perish amidst a flood of light! But ye are yet among the living, and yet under the

sound of the gospel; and it is the design of all that I have said—of all the recital which I have made—it was the aim of your pastor's preaching—it is the great design of the gospel of Christ—it is the great design of all the providences of God, to lead you to the obedience of faith and to make you wise unto salvation. Then, "be ye holy, as God is holy; be ye perfect, as your Father also in heaven is perfect." Be ye men of uprightness and unshaken integrity. Be ye kind, charitable, benevolent, ready to every good work. Let an unforgiving temper be subdued in your breast. Weep with them who weep, and rejoice with them who rejoice. If God has claims upon you—claims to your supreme love and to your daily humble and grateful worship—then yield to these claims. To use the words of your pastor, in one of his printed discourses, "there can be no life of God in the soul without prayer; there can be no communion with God and with Christ, no fellowship with the saints, no intercourse with heaven." And let me also repeat his words, addressed to those Christians who forsake their closets: "If you value the peace of your own souls, if you value heaven, if you dread hell, go back and revisit your neglected closets. There pour out your souls to him 'who seeth in secret.' In *secret* confess all your sins."

Reverence the name, the Sabbath, the house of God. Be ye also the true disciples of Jesus Christ, relying upon his atoning blood, confiding in him for justification, and espousing his cause before the world; "for with the heart man believeth unto rigeteousness, and with the mouth confession is

made unto salvation;" and the Saviour expressly said, "whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God." In short, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If such be the effect of God's discipline, and of the preaching in your hearing, attended by the power of God's Spirit, to lead you to obedience, to array you with all the Christian virtues, and to prepare you for that world, where all is purity, love, and eternal joy; then may ye exult and be filled with sweet anticipations of illimitable good.

What gladness must have filled the hearts of our fathers, when, after a few years, they saw this dreary wilderness, to which they came, changed from its dreariness, so as to become what Canaan was to the children of Israel, "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;" and when "they had eaten and were full, and built them goodly houses and dwelt therein;" and when their herds and flocks were increased, and their silver and gold were multiplied? Truly they had reason to rejoice, as we have, in "the good land" to which the Lord their God had brought them.

But, my friends, if ye are obedient, what must be your exultation and joy, as ye shall pass over the stream of death and enter the heavenly Canaan, the land of repose and beauty, of richness and glory;

the place of everlasting rest; all difficulties surmounted, all discords harmonized, all imperfections and calamities left behind; a land, in which no inhabitant ever says 'he is sick,' and where no tear of grief ever falls from the eye, and no pang of separation ever tortures the heart; where a crown of glory shall be placed upon your head, and the treasures of inestimable good shall be held in secure possession; and where ye shall dwell in that holy city, of which God and the Lamb are the everlasting light?

What happiness must have filled the soul of your beloved pastor, when, a few mornings ago the pang of parting from wife and children was over, the dying struggle was ended, and his freed mind left his wrecked tabernacle of clay? What visions of glory must have opened to the view of his liberated spirit, as he found himself in the presence of his Saviour in paradise?

If you would meet him there, let that pure gospel, which he preached, be received into your understandings, and into good and obedient hearts; let that blessed Saviour,—whose atoning blood was the burden of his preaching from his first discourse in this pulpit, on the text, "For I am not ashamed of the gospel of Christ," till, as his last act, he presented to you, one month ago, the memorials of Christ's death,—be the object of your faith, of your admiring gratitude and love. So shall ye meet him in paradise, and be his "joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming!"

Farewell, my beloved FRIEND,—my early, best, and dearest friend,—till I meet you there!—for I believe I shall. And there may all this, your people, meet you!

In the great day of the coming of Christ, even the crumbled body shall be built up again. "This corruptible must put on incorruption, and this mortal must put on immortality." The darkened eye will then be rekindled, and will beam with eternal love. In the faith of this, your pastor, a few days before his death, as we rode together to a pleasant field a short distance in front of this meeting-house, said to me, "I intend to offer this field to my parish for a cemetery; and here I wish to lie in the midst of my people." He knew, that "in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible." And it was the great desire of his heart, that you and he, his children and your children, disenthralled, redeemed from the grave, might stand up together at the resurrection of the just!

"Blessed are the dead, which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." AMEN.

E. Wheelwright Esq
with the regards of
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# REV. J. H. MEANS'S

# HISTORICAL DISCOURSE,

## DORCHESTER,

## 1858.

AN

# HISTORICAL DISCOURSE

ON OCCASION OF THE

FIFTIETH ANNIVERSARY OF THE GATHERING

OF THE

SECOND CHURCH, DORCHESTER,

DELIVERED JANUARY 3, 1858.

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BY

REV. JAMES HOWARD MEANS,

Pastor of the Second Church.

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BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1858.

*Dorchester, January* 4, 1858.

To the Rev. James H. Means:

*Dear Sir,*—At a meeting of the Brethren of the Second Church in Dorchester, held this afternoon, it was voted, unanimously, that Dea. Charles Howe, and Bro. James Tucker, Jr., be a Committee to wait on the Pastor, and request for publication a copy of the Sermon preached yesterday, on the occasion of the Fiftieth Anniversary of the organization of this Church.

In conformity with the foregoing vote, we do hereby present you this request, believing that your compliance with it will be gratefully received by the members of your Church and Society.

Very respectfully and truly yours,

CHARLES HOWE,
JAMES TUCKER, Jr. } Committee.

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*Dorchester, January* 8, 1858.

Dear Brethren:

In accordance with your request, I transmit to you a copy of the Historical Discourse preached last Sabbath. It was a pleasant service for me to review the history of a Church dear to us all; and to pay a tribute, however inadequate, to one whose memory should ever be precious and honored here. May the services of this Anniversary so quicken our zeal, that the privileges we enjoy shall be preserved unimpaired for those who shall follow us.

With much esteem, your friend and Pastor,

J. H. MEANS.

Dea. Charles Howe,
James Tucker, Jr., Esq.

# DISCOURSE.

DEUTERONOMY xxvi. 17.

THOU HAST AVOUCHED THE LORD, THIS DAY, TO BE THY GOD.

Fifty years ago, on the 1st of January, 1808, the Rev. John Pierce, of Brookline, preached in this place from these words. With him were associated in the services of the day, the Rev. Dr. Harris of the First Church in this town, Dr. Porter and Dr. Gray of Roxbury, and Dr. Lathrop of the Second Church in Boston; all, like himself, now numbered with the dead. Before them stood sixty-four members of the First Church, twenty-seven men and thirty-seven women, who had received a regular dismission; and, having renewed their covenant engagements, were declared to constitute a regularly gathered Congregational Church. Of these sixty-four, eight only are living, seven of whom remain still connected with our communion. Thus this vine was planted, we trust, by the hand

of the Lord; to this beginning must be traced whatever influence in maintaining and diffusing the truth, and saving lost souls, this church may claim.

Before reviewing the events of the half century since elapsed, it will be fitting for us, after the example of those who first united here in fellowship, to consider briefly, *the advantages of entering publicly into covenant with God.*

In some form, this has been done from the first. The sacrifices in the family of Adam, the offering of Noah after the deluge, the circumcision of the family of Abraham, the observance of the passover by the Israelites, as well as the celebration of the Christian passover by our Lord's command, were all covenant transactions, in which a promise on the part of God was recognized, and a pledge given on the part of men.

Thus, from the first, those who have believed have received special tokens and united in special services; they have been called to stand together around some altar or place of testimony, there in common to own their relations to God. The organization of bodies like this, whose formation we commemorate to-day, is, therefore, no strange or modern device; it is in accordance with a plan, ancient as the earthly kingdom of God, and appealing to principles of our nature, powerful in every age.

I. A church organization *is adapted to deepen the feeling of moral responsibility.*

The validity of God's claims does not, indeed, depend on our acknowledgment of them. Though despised, they are binding on all. The missionary may hail the Arab, coursing over the desert, or call to the proud Brahmin, and announce the immediate supremacy of Him, whose holy name they have never before heard. And though in a Christian land the Bible be scorned, and the Sabbath profaned, none the less will the sceptic be summoned to a strict account. Responsibility exists, when not confessed.

But the work is, to make it felt. How shall we impress men, so ready to throw off restraint, with a deep, abiding, energetic sense of the claims of God? The way divine wisdom appoints is this; to gather together those who feel their obligation, and, separating them from the world, to lead them to a public avouching that the Lord is their God forever. Henceforth they occupy a peculiar place. In the eyes of the world, there is a mark upon them; and in their own consciousness there must be, if they have acted sincerely, a new, ever-present weight of responsibility. They have voluntarily declared their life-long purpose to serve God; they have accepted, as their special charge, the interests of his cause on earth; he has sealed them as his representatives, his ambassadors, to hold forth the

word of life. Who have such a trust? Who occupy so responsible a position? Who bear a name so sacred? What self-searchings, self-crucifixion, what daily seeking of grace from above, are needed to meet their solemn duties. 'Let not the world have dominion over my heart'—should each one say—'let me not heed its maxims, or pant for its prizes; I am the Lord's.' 'I see ungodly men pursuing their ungodly schemes; around are deceivers, slanderers, oppressors, defrauders; oh, my soul, come not thou into their secret, lest the name thou bearest be dishonored.' 'Behold the gay and unbelieving throng; how careless, yet in what jeopardy; going down to hell, yet they, even they, may rise to heaven; by all the vows I have uttered, by all my professed experience of grace, I am constrained to hasten to their recovery. Let others pass them by, I cannot, without peculiar guilt.'

Thus do momentous obligations press on him who has covenanted with God. He may, notwithstanding all, come short; but it will be in the face of clear convictions of duty, and solemn remonstrances of conscience, and monitions from the very place of his espousals, powerfully tending to make him a faithful man.

II. A church organization *appeals to the power of sympathy.*

It promotes fidelity in Christian duty, by the

impulse that comes from association with others similarly engaged. There is no tie, unless that of the family, that binds men in so close a union. The differences of lineage, occupation, social rank, are not recognized; in a perfect church they would be entirely forgotten; love to Christ, the desire of holiness, the hope of heaven, emotions in which all participate, are all in all. And the fruit of this is brotherly love, a peculiarly Christian sentiment, higher than friendship, more lasting than the bond of marriage.

Many can testify of this. On the very morning on which I was writing these lines, there came to me a Christian brother who, in circumstances of much discouragement, had been from place to place, endeavoring to earn a livelihood. Allusion was made to the comfort he might derive from his hope in Christ, and his eyes filled with tears, as he said that wherever in his wanderings he met a warm-hearted Christian, there he found a friend and brother.

I need not tell you, that we were made for such sympathy, and that no human power can so shape our course and destiny, as the living contact of one we love. It is given to kings, by their royal authority, to change the actions of men; it is given to the humblest, by the quick sympathies of piety, to do more—to change the heart. The church is intended to develop this wondrous power. Its members

are brethren; they have one Lord, one faith, one heavenly baptism, one conflict, and one reward. Is this one exalted and filled with joy? he becomes a witness to the rest of the power of grace. Is that one remarkably sustained in sudden affliction? the faith of others is encouraged. Does God bless the labors of another, and make him eminently useful? the faint-hearted, the slothful, are urged to a like activity. Does one fall into sin and a horror of darkness seize upon him? his associates are humbled and warned. And when one goes through the dark valley, and declares that the good Shepherd is comforting him unto the end, who is there, joined with him in faith, who is not nerved to await, with better courage, his own dissolution?

Our union is not by an outward bond; it is by the fellowship of the heart. Many who would fall, being alone, are thus sustained; and graces that would lie undeveloped, like seeds amid arctic frosts, spring into vigorous life in this warmer atmosphere of love. The most efficient Christians are those who seek the sympathy of others, and are joined to the church, which is the company of believers, in reality, as well as name.

III. A church organization is *a witness to the world of the truth of the gospel.*

It is a spiritual temple, 'built upon the foundation of Apostles and Prophets, Jesus Christ him-

self being the corner stone.' And so its very existence bears witness to the truth as it is in Jesus. As Elijah overlooked the scattered thousands who had not bowed to Baal, so there would be danger, were there no central rendezvous for Christians, that their presence in the world would be denied by the unbelieving. The church brings them together in a body; its covenant unites them in one. There they are, to be seen of all. It is no more a question, whether Christ has his followers on earth. They may be numbered. Say not, thou rationalist, that belief in 'the doctrines of the cross' is passing away. Read those 'declarations of faith,' to which so many have given a solemn assent, as the basis of all their hopes. Think not, proud scoffer, that the church is declining. It extends not as we could desire, but it does increase; it divides, and is not weakened; the fathers die, and the prophets do not live for ever, but the children and children's children rise up, and, as of old, the undiminished family surround the table of the Lord. A half century, a century passes, and only in name is the church old. There is no ebbing of vitality; there may be even the renewing of youth. It seems more likely to live on, it promises to bless a larger circuit, than when it first originated; for it draws its being, not from the springs of human life, but from the foundation of vitality in Christ. Thus it enshrines and preserves, from age

to age, his life, his truth. Continually it proclaims that his advent has not been in vain; and, coming to us with a history fragrant with memories of struggles, persecutions, triumphs, adorned with the names of saints now in glory, it confirms, by the simple fact that it still lives, our faith in all the promises of a brighter day.

It is then a blessing for any place, to have a church of Christ gathered in its midst. A community is not in a perfect state, though abounding in wealth and culture, till there exists an organized band of the followers of Christ, pledged to live for him, and helping each other to be faithful. Without this, the truth of God will be despised, children run wild in sin, the public conscience be corrupted, and the commonwealth perish in confusion. The influence of the church is felt by those who never seek its blessings. As the floating ice-berg chills the air and water for miles around, before it is visible to the strongest eye-glass, so does a church, as it were, change the very atmosphere about it, and bless multitudes who cannot see the source of good.

Prompted by such sentiments as to the benefits of entering into covenant with God, the first settlers of this ancient town, in the early part of the year 1630, assembled at Plymouth, in England, and under the guidance of Rev. John White, were or-

ganized into a Church, and received the Rev. John Wareham and Rev. John Maverick as their pastors. They sailed on the 30th of March, O. S., corresponding to our 11th of April, and after a stormy passage of two months, during which they held a daily religious service, were landed at Nantasket. Soon after, a settlement was formed within the present limits of our town, which received its name in grateful commemoration of the piety and services of Mr. White, "the patriarch of Dorchester," as he was often called, who, though he never crossed the ocean, was the active coadjutor of many that came, and exerted an influence in the settlement of New England, second to no other. It is recorded that many of the Dorchester settlers were "men of note and figure," but we honor them, above all, as men of piety, who came to this land as an organized Christian community, bringing pastors with them, and from the first 'avouching the Lord to be their God.' With how many prayers, with what 'strong crying and tears,' from those exiles of Christ, were the foundations of our town laid.

In 1635 and 1636, a majority of the original church, formed in England, removed to Windsor, Connecticut, with Rev. Mr. Wareham, their only pastor; Mr. Maverick having died.

A new church, made up in part of members of the former one, was organized here in August,

1636, and chose as pastor, Rev. Richard Mather, one of the leading ministers of the day, the father of Increase, and grandfather of Cotton Mather, and the principal author of the 'Cambridge Platform of Church Government,' which is regarded as an authority, even to the present time. The covenant of this church (now known as the First Congregational Church in Dorchester) was solemn and simple, and contains not a few expressions which have been adopted in our own.

It is not fitting, on this occasion, to enter in detail on the history of the ancient church from which our organization sprang. Yet we think of it as the spiritual home of our fathers, who held the like precious faith with us, and who transmitted to us the truth and religious privileges we now enjoy. For one hundred and seventy-one years that was the only church in this town, stretching its sheltering wings over those who came from many miles in either direction; a strong and an efficient church, in every generation.

About the year 1805, in consequence of the increasing population, measures were taken with reference to the formation of a Second Church in the south part of the town. The expediency of such a step was generally admitted, and the town was urged to erect a meeting-house, but declined. A company was therefore formed, who purchased a site for the edifice, and on the 7th of August,

1805, a large number of persons assembled on this spot to unite in prayer, before the raising of the building was commenced; and a larger number, six days after, to give thanks that the work had been accomplished with success. Hymns and anthems were also chanted by a choir. So mindful were our fathers, that "except the Lord build the house, they labor in vain that build it."

On the 30th of October, 1806, the edifice having been completed, as the records say, "in a plain, but much approved style," was solemnly dedicated to the service of God. The day was rendered unpleasant by the constant falling of snow, but a large concourse assembled. A band of music performed; and one who was present has recorded, that one of the hymns was sung to a "very gay tune." The Rev. Dr. Harris, then styled "minister of the town," preached from Acts ii. 42: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Soon after, most of the pews were sold for $25,730, more than $10,000 above the cost, which profit was divided among the original shareholders; forming a rare instance where the building of a meeting-house has resulted in gain to those engaged in it.

In June of the succeeding year, (1807,) leave having been given by the town, an act of incorporation for a Second Parish was obtained. On

the 21st of December, (after several preliminary meetings had been held,) sixty-four members were dismissed from the First Church, to be formed into a new organization by an Ecclesiastical Council. The separation was accompanied with many expressions of brotherly love on both sides; a most fraternal address being presented by those leaving the old church, to which a reply, equally kind in its tone, was returned. An arrangement was made for the equitable division of the income of the personal and real estate of the church. The property itself was divided at a later date, (1818.)

On the 1st of January, 1808, the Council called by those desiring church organization, assembled in this place. Dr. Gray, of Jamaica Plain, offered the introductory prayer; Dr. Lathrop, of Boston, as Moderator, received the assent of the members to the covenant, and made the constituting prayer; Dr. Pierce, of Brookline, preached; Dr. Porter, of Roxbury, presented the right hand of fellowship to Stephen Badlam, Esq., as the representative of the church; and Dr. Harris concluded the services by prayer and benediction. A large audience was gathered, and the tone of the services was joyous and hopeful; though some expressions betrayed a suppressed fear that the harmony which had thus far prevailed, might be disturbed. The covenant used on that occasion was modeled after the original covenant of the First Church, and was more

brief than the one we now use, and with a much less definite confession of faith.*

The attention of the church was at once turned to the settlement of a pastor. Several candidates were heard, and during the summer, Rev. John Codman, who had then recently returned from Europe, where he had been pursuing his studies in theology, was invited to preach a preparatory lecture. He struck the key-note of his ministry well, for his text was, "I am not ashamed of the Gospel of Christ." Having also officiated upon two Sabbaths, on the 9th of September, the church, by a unanimous vote, invited him to the pastoral office; and the parish, by a vote nearly unanimous, afterwards concurred.

Before accepting this call, the pastor elect explicitly communicated his views upon doctrinal points, declaring that his "faith in general was conformable to the Assembly's Catechism," and asking that Dr. Watts's Hymns should be substituted for the collection then in use. To this, both church and parish consented; and, on the 6th of November, he gave an affirmative answer to the call.

He was ordained in this place on the 7th of December, 1808, by a Council consisting of twelve pastors of Boston and vicinity, with their delegates. Of these pastors, all but one (the venera-

* The covenant assumed its present form in 1834.

ble Dr. Lowell) have died. The sermon on that occasion was preached by Dr. Channing, from the words: "Be instant in season, out of season." Though printed at the time, and attracting much attention, the author has not given it a place in his collected works. Yet it was a production of rare power and beauty; a plea for ministerial zeal, grounded on the example of Christ — the dangerous circumstances of those whom the preacher addressed — the fact that his own eternal interests are involved in the faithful discharge of his duties — the concern God has expressed for the salvation of men, for which "the Son of God himself left the abodes of glory, and expired a victim on the cross." After the sermon, Dr. Osgood, of Medford, delivered the charge; and Dr. Harris, with characteristic tenderness of feeling, gave the right hand of fellowship.

The young pastor, now in the twenty-seventh year of his age, commenced, in the spirit of the admonitions given at his ordination, his responsible work. His genial warmth of feeling, and simplicity of style, made him a preacher attracting to himself not only the minds of his hearers, but their hearts; and the whole Society felt the presence of a living soul. Not many months, however, had passed, before it became evident that there was a serious difference of opinion in regard to the course he pursued.

I shall not, I need not, enter into the details of

the painful controversy that followed, and continued for more than three years. Let the ashes smoulder undisturbed. I shall only give what seems to me, after reading carefully the statements on both sides, a truthful narrative of those facts, which must be mentioned in a historical sketch of this church. The first formal complaint against the pastor was in a letter sent to him in November, 1809, objecting that he restricted his exchanges to a portion of the ministers of the city and vicinity; and this fact was, from first to last, the most prominent complaint urged against him.

At that time, as you know, although differences of opinion existed among Congregationalists, the separation of the Orthodox from the Unitarian portion, had not taken place, nor was such a separation generally anticipated. Ministerial exchanges were, on the part of most, made indiscriminately. That policy, it was asserted, the pastor of this church had in private pledged himself to pursue; but that assertion he always met by an unequivocal and firm denial; and when the matter was brought before an ecclesiastical council, under the charge that he had uttered falsehood, in making a promise which he did not keep, they pronounced the accusation not sustained.

The controversy continued for two years, before a council was called; during which time many letters passed from side to side, and many meetings

of the church and society were held. A large majority of the church sustained the pastor, and by formal votes, as well as in more private ways, showed the warmest sympathy. One hundred and eighty-one ladies presented an energetic address, in which they besought their pastor "to bear up against the host of troubles that beset him, like a good soldier of Jesus Christ." And at the same time, not forgetting their dependence on a higher power, they instituted that ladies' weekly prayer meeting, which has continued to this day. The parish were more equally divided; and on one occasion a vote was passed, declaring the connection between the pastor and parish to be extinct.

During all this time, Mr. Codman bore himself with eminent firmness and prudence. The blessing of God attended his preaching, and in the midst of dissension, the church was strengthened by the addition of many converts. At last, after much discussion, a council of twelve churches, six chosen by each side, was called, October 30, 1811, who, after prolonged investigation, dismissed the minor charges, but were equally divided in regard to the main difficulty concerning exchanges. The matter, therefore, still remained unsettled; and another year of even increased discord followed.

On the 12th of May, 1812, a second council assembled, composed of the pastors and delegates

of eight churches, (four selected by each party,) with Rev. Dr. Lathrop, of West Springfield, as moderator and umpire. The direct question was now proposed, whether the pastoral relation should be dissolved; and it was decided in the negative, by the casting vote of the moderator, who accompanied his decision, with a recommendation that the pastor should modify his course respecting exchanges. To some extent this was done; but not so as to satisfy his opponents.

The difficulties now hastened to their crisis, and on the 29th of November, 1812, in accordance with a vote of the parish, the pastor was forbidden entrance to his own pulpit, and another minister placed there, in gross violation of his rights. Nevertheless, he preached as usual, morning and afternoon, though compelled in the forenoon to speak from the floor of the house. The next day it was apparent, that his opponents had gone altogether too far; public sentiment turned against them. Arrangements were therefore soon made, in accordance with which they sold their pews and retired from the parish, to form a new society; thus terminating this unhappy controversy.

Had this been merely a parish conflict, I should not have thought it needful to have given to it more than a passing allusion; but it has a historical importance. It was an event which attracted wide notice at the time, and which led to great

results. This controversy foreshadowed and prepared for the division of the Congregational body into two separate portions. Here it was first openly proclaimed by a church, that the differences of opinion existing between those who had thus far walked together, were too great and fundamental for cordial fellowship, or for consistent ministerial exchanges. We regret that a separation was necessary; but that it was, we can have no doubt. Better has it been for both parties; better for the cause of peace and good-will, that those who were not agreed, should not seek to hide their differences by suppressing their honest convictions, but should walk apart. We may still cherish all kindly feelings, and interchange all neighborly acts, with those from whom we have separated, while we declare our conviction, that there is a real and radical difference of belief in respect to the Gospel of Christ.

More pleasant scenes are now before us. From the period which we have now reached, the pastor and a united society labored and prayed together. For many years, no events stand out so prominently as to claim special notice. The truth was faithfully preached to an increasing congregation, and the blessing of God attended it. Although there was no general awakening, which could be termed a revival, till about twenty years after the church was formed, there was a steady growth by

accessions each year. In 1818, the Sabbath school was organized, under the superintendency of the late Deacon Sharp, and from it have since come a large number of the members of the church. In the winter of 1826–27, the gracious effusions of the Spirit were vouchsafed. Never before, or since, has this community been so powerfully aroused. No special means were used, other than more frequent meetings for prayer, in various parts of the parish; but religion became the great topic of conversation and of interest; and as the result, between fifty and sixty were added, by profession, to the church.

The time had now arrived for the church to show its practical belief that "there is that scattereth, and yet increaseth," by sending out a colony to occupy a station by itself. In 1828, a building used as a vestry by this church, was moved to the 'Lower Mills Village,' and formally dedicated as the Village Chapel. In February, 1829, twenty-one members were dismissed, that they might be organized into a separate body, which is now known as the Village Church. This movement proceeded with entire harmony among all concerned. The pastor of this church not only gave it his cheerful approval, but aided, indeed sustained it, by his munificence. For more than a year he paid the whole amount needed for ministerial services, and, to the end of his life, that church, made up of

many very dear to him, shared in his sympathies and benefactions. There was a separation, but no division, when that church was formed.

Again we find the current of affairs flowing on peacefully and uneventfully, for many years. In 1840, there was another season of special religious interest, during which between thirty and forty were received upon profession of their faith; and in 1842, also; on one memorable day in which year, twenty-eight new members, twenty of them young men, were received; the largest number who have ever been admitted at one time. In 1844, a number of members withdrew for the purpose of forming another Orthodox society, which, after continuing for a season, has become extinct.

We now approach the close of the pastor's life. For nearly thirty-nine years, he had labored here devotedly, favored with almost uninterrupted health. To an uncommon degree he loved his work, and was happy with his people. Like Goldsmith's pastor, whom in other respects also he resembled,

> "He ne'er had changed, nor wished to change, his place,"

and, quietly discharging the duties of a "good minister of Jesus Christ," he stamped the impress of his own character of faith and love, and beheld the church strong, efficient, and united.

In June, 1847, he first perceived the symptoms

of disease. He continued, however, to preach till the 17th of October, when his last sermon was delivered here from the words, "As for me, and my house, we will serve the Lord." Only a few more labors were to be performed. On the 16th of November, he attended the funeral of the oldest member of the church, a patriarch of ninety years, who had been to his pastor a faithful friend, amid the trials of his youth.

On the 5th of December, within two days of the thirty-ninth Anniversary of his Ordination, he entered this church for the last time. Too feeble to ascend the pulpit, he waited below till the time of the Sacrament. Who that was here, can ever forget the scene! Fitly was it ordered, that the Pastor, so affectionate in his disposition, who so delighted in the gathering of the family of Christ around his table, should close his ministry there. With faltering voice he prayed, with trembling hand he broke the bread, and his work was done. He whose first words before this people declared that he was "not ashamed of the gospel of Christ," by his last act testified the same.

Eighteen days followed, of increasing illness and pain, cheered by the attentions of numerous friends and by Christian faith and hope; and then, the tolling bell, breaking on the stillness of a winter's morning, proclaimed that he who so long had been the shepherd of the flock, loving and beloved, had

passed to his rest and his reward. What heart in any of your homes was not sad that day; what eye refused to weep.

Sable drapery shrouded the house of God—no unmeaning tribute; families, bowing under a common grief, thronged to their accustomed place; ministers of the word, in large numbers, came to the burial of their father; the solemn rites were duly performed; and dust returned to dust.

Let us linger a moment beside this grave. This church is what it is, owing, under God, to what Dr. Codman was and did. God raised him up for this place. His social position and wealth enabled him to sustain himself and the church, when another, differently situated, would probably have been overcome. His natural courtesy and dignity, his sincere piety, his deep grounded convictions of the truth, his generosity in helping on every Christian enterprise, his skill in judging of men, his quickness and activity of mind; above all, his genial, overflowing love, gave him a strong hold on the confidence and esteem, and a strong power over the conduct of those with whom he was associated. And the long continuance of his ministry made it especially true, in his case, 'as is the pastor, so are the people.'

His life presents a beautiful picture. I see him a young man, enthusiastic, social, flattered by the world; yet turning away from all its allurements,

and choosing the lot of a minister of Christ; asking, then, not what preaching would be popular, but what most useful; shrinking not from reproach or opposition; bearing himself with prudence and courage, worthy of a veteran. Then, when the strife had passed, giving himself wholly to his work; asking no large emolument, 'seeking not yours, but you;' a friend of all the benevolent operations of the day, a lover of all good men, enjoying in union with one rarely endowed for a help-meet, the fullness of domestic happiness; and at last, after a well-spent life, falling at the altar where he had so long ministered, dying peacefully in his cherished home, and laid to his last repose among his own people. What is wanting to the completeness of such a life?

No one could fill his place; no one sought to. There are pages in the records of this church, there is a spot in your memories, sacred to him alone. On the last day on which he entered this sanctuary, your present pastor came with him, conducted by him to the pulpit door. For three months from that time, I supplied the vacant desk, when, receiving a nearly unanimous call, I gave my assent to it, influenced especially by what seemed to me marked providential indications of my duty.

On the 13th of July, 1848, I was ordained. Nine and a half years have since quickly passed.

They have been uneventful, and yet have wrought many changes. Not a few venerable forms have disappeared from these seats; one hundred of the congregation have I committed to the grave; and children, born since I came here, are filling the vacant places.

No general religious awakening has been vouchsafed, but there has been no year without additions both by letter and profession; and one-third of the present members of the church have been received during this period. The congregation has been large and regular in attendance; and in 1854, for their better accommodation, this house was remodeled, and assumed its present tasteful and commodious appearance. The relations of the pastor to the officers and members of the church, it becomes me gratefully to acknowledge, have been uninterruptedly harmonious, and your constant kindness has made my work pleasant and light. And so, at the expiration of its first half-century, this church is vigorous and united, still resting upon the same truths which our fathers loved.

From the beginning to the present time, eight hundred and fifty-three individuals have been connected with it, two hundred and ninety-two being received by letter, and five hundred and sixty-one, or nearly two-thirds of the whole, by profession. Of these, about two hundred and seventy have been

dismissed to other churches, and about two hundred and fifty-five have died in its membership; leaving, after we deduct those suspended and excluded, three hundred and six as the present number of communicants. The office of deacon has been filled by twelve of the brethren, of whom seven have fallen asleep, 'having obtained a good degree,' and four now bear office. Eleven of its members have entered the ministry, and others are looking forward to the same work.* Would that we had also sent forth some missionary of the cross to foreign shores.

But these figures and numbers are cold. They do not represent the real working and influence of the church. Its lines stretch out unseen, marked only by the eye of God. To know what this church has effected during the fifty years of its existence, we must know the spiritual history of the thousands, members of three different generations, or four, who have gathered within these walls; we must know the influence of its eight hundred and fifty members, each one of whom has communicated, by the fireside, in the walks of

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* It seems fitting that these pages should preserve the names of those, to whom this church is thus indebted, or by whose usefulness it has been honored. The Deacons who have died, are Stephen Badlam, Ebenezer Withington, Joseph Clap, William Hitchings, Samuel Capen, Isaac Howe, and Edward Sharp. Those members who have entered the ministry, are Leonard Withington, D. D., Calvin White, John Wild, Otis Holmes, William M. Rogers, Foster Thayer, Richard Tolman, Uriah Balkam, George Leeds, Andrew B. Foster, and Lyman Cutler.

business, in society, the impulses here received, and some of whom have gone forth to far distant lands; we must follow the eight hundred baptized children of this church, many of whom have been received to other communions, in all their wanderings; we must look into the homes this church has overshadowed, and upon the graves it has blessed; we must learn the effect of all the prayers that have been offered here, some of which have been answered, and others are still as "a memorial before God;" we must know what impressions its simple existence here, as a monument blazoned with divine truth, pointing heavenward, and ringing out its Sabbath peal, has made upon the passing throng; we must follow, to their eternal rest and glory, all those who, year after year, have passed from our fellowship to the church on high. No historical review can take up such particulars as these; and yet, until they are included, how imperfect the survey.

And now, beloved friends, in the retrospect of the past, *are we not called to express our thankfulness to God?* I would avoid all empty boasting; I know that we have come far short of being a pure or perfect church; but certainly this has been a church highly favored. Viewing the struggle of its early years as a conflict for the truth, which God overruled for good, we cannot regret it now;

and it has given this church and its first pastor an honorable place in the religious annals of New England.

Then you have always respected the independence of the pulpit, and the proper dignity of the ministerial office. There is much said, in these days—often unjustly, I think—to the effect that ministers are afraid to speak out their honest convictions. Your pastors have never known such a fear; they have been sure you would confess their right to utter whatever duty seemed to require.

This has been, also, a praying church. In seasons of trial, its early members learned the need and the power of prayer. Praying women have, from the first, been its bulwark of strength, and are so now. Its special and annual days of fasting and supplication have been always observed with deep interest and fervor. A conviction of dependence on God is often and emphatically confessed among us.

A spirit of beneficence may be mentioned, as another characteristic. There has been a readiness to respond generously to every appeal. For forty years you had before you a noble example of large-hearted liberality; and not in vain. The total amount of your contributions, I know not; but I can say that every prominent object of Christian enterprise has received a steady and generous support. You have not needed to be urged;

my experience has taught me that a hint is better than an exhortation.

More than all, the life-giving presence of God has been with this church from the first. Its growth has been, in general, from the effects quietly and steadily following the regular means of grace. There have been but three years, out of the fifty, when any general awakening has been enjoyed; but, on the other hand, only two years in which there have not been some new converts received. God has thus been ever present, even until now, bearing witness to his truth. I mention these things, not to encourage self-satisfaction, only to testify to the goodness of God. We dare not boast, lest we turn our glory into shame; but we must magnify and praise Him, by whose grace we have been sustained.

Finally, dear brethren, *consider your responsibility.* Successors of a long line of godly men, exiles and pilgrims for the truth's sake; entering into the labors of those of a later age, who have struggled for what they believed the pure doctrine of Christ; inheritors of all the blessings that now, for half a century, God has poured upon this spot, of the bright examples, the toils, the prayers, the hopes of the pious dead; are ye not called, to-day, to renew your covenant, and henceforth so to live, that this church, now honored, and may we not

say, venerable, shall have before it a future, even brighter than the past?

By the solemnity of our vows; by the power there is in united, sympathizing action; by the mission of the church to bear the life-giving truth to those perishing in unbelief and guilt—are we not bound to seek an increasing development of life and power? To sit here, where so many have been born to God, unreconciled to him; even to be here with such responsibilities, and only mindful of our own safety, is surely to provoke swift-coming judgments.

As to-day, then, we set up our memorial, saying, "Hitherto hath the Lord helped us," we draw from the past no warrant for presumption; only courage to trust God for the years to come, and incentives to fidelity. Precious and sacred is our charge. We have received it from hands now mouldering back to dust, and unborn generations expect it in their turn.

In other lands, you may stand beneath the lofty arches of cathedrals, which have echoed with the praises of God for near a thousand years, while you press the dust of those who also worshiped there, before ever a white man's foot trod these shores. Then you feel how enduring is the life of the church.

We cannot here boast such a past; but we may have a future even more prolonged. I love to

think of this church as abiding here until the end of time. By the title-deed of the ground beneath us, it is secured for ever (so far as such deeds have power) for a sacred use. Why may not Christ be worshiped on this spot, till he shall appear in glory? This building must fall; but the church, which is Christ's body, cannot be so destroyed. The half-century gone by, may be but the first period of its infancy. With what trembling solicitude, then, should we guard its divine life?

We are not alone in our care. Spirits of the just made perfect, may still watch the place of their heavenly birth. Angels, ministering to the heirs of salvation, have learned the way hither. And God, the Father, the Son, and the Holy Spirit, with ceaseless love, remembereth those who confess his name, and trust his grace.

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THE LORD OUR GOD BE WITH US, AS HE WAS WITH OUR FATHERS.

with the regards
J. S. H. Ch.

# Dorchester, Past and Present.

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## A SERMON

PREACHED IN THE

## SECOND CHURCH, DORCHESTER,

DECEMBER 26, 1869.

BY

REV. JAMES H. MEANS.

BOSTON:
PUBLISHED BY MOSES H. SARGENT,
No. 13, CORNHILL.
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# CORRESPONDENCE.

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Rev. JAMES H. MEANS. DORCHESTER, Dec. 27, 1869.

*Dear Sir*, — The undersigned, in common with those who listened to the timely historical discourse delivered by you yesterday morning, desire to express the gratitude which they feel for the instruction it afforded, and for the appropriate and able discharge of duty it involved. Believing that its publication will subserve the general good in preserving the history of our ancient town, we most respectfully solicit a copy for the press.

MARSHALL P. WILDER.
J. W. BROOKS.
T. V. SHAW.
C. T. S. TOWNSEND.
JOSEPH CLAPP.
JAMES C. SHARP.
ELBRIDGE TORREY.
THOMAS D. QUINCY.
CHARLES P. TOLMAN.

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DORCHESTER, Dec. 31, 1869.

*Gentlemen*, — In compliance with your request, and with sincere thanks for your kind judgment, I herewith transmit a copy of the sermon you desire for publication.

With much regard,

Your friend and pastor,

J. H. MEANS.

Hon. M. P. WILDER and others.

# SERMON.

PSALMS XVI. 6: "I HAVE A GOODLY HERITAGE."

AT a meeting of the "Court of Assistants" of Massachusetts Colony, held at Charlestown, Sept. 7, 1630, corresponding to Sept. 17 of our present style, it was voted, "That Trimountain be called Boston; and Mattapan, Dorchester." The streams thus flowing from a common source, after winding in separate channels for nearly two hundred and forty years, are again to be united; and as Dorchester thus terminates its independent existence, it seems a fitting time to survey the scenes of the past. Our ancient town has a name honorable from the first, and unsullied, and a history full of interest.

Its first settlers formed part of the expedition, which, ten years after the settlement of the Pilgrims at Plymouth, was fitted out in the west of England under Gov. Winthrop. He himself embarked on board the "Arbella" at Cowes, Isle of Wight, while about a hundred and forty of his associates, from the

counties of Devon, Dorset, and Somerset, went on board the "Mary and John," of four hundred tons burden, Capt. Squeb, master, lying in the harbor of Plymouth. They were accompanied to the place of embarkation by the Rev. John White, the minister of old Dorchester, a man of great learning and zeal, a member of the Westminster Assembly of Divines, belonging to the Church of England, but warmly esteemed by the Puritan party, who, it is said, "bore to him more respect than they did to their bishop." In all the preliminary arrangements, this good man had shown the greatest activity; and, acting in the spirit of John Robinson, "he breathed into the enterprise," as Bancroft says, "a higher principle than the desire of gain." It was, therefore, a most worthy impulse which led the first settlers to give to the new town, in honor of Mr. White, the name of Dorchester.

The "Mary and John" sailed upon the 20th of March; but, in those days of tedious navigation, more than two months were consumed by the voyage; and not until the 30th of May did they reach the shore. Capt. Squeb, I am sorry to say, treated them unhandsomely. He had engaged to take them to Charles River; but he rudely put them ashore at Nantasket, refusing to go farther: though it is some satisfaction to read that he "was afterwards obliged to pay damages for this conduct." The company was

made up of excellent material, "a very godly and religious people, and many of them persons of note and figure." A church had been duly organized before starting, and Rev. John Maverick and Rev. John Warham, who came with them, set apart as the pastors. Roger Clap was there, — a young man twenty-one years of age, destined to hold an honorable position in the new settlement. John Smith came also, of course; and three others, unmarked perhaps at the time, but the ancestors of three major-generals of our army in the War of the Rebellion, — John Benham, from whom descended Gen. Benham; Stephen Terry, the progenitor of the valiant soldier who took Fort Fisher and Wilmington; and Matthew Grant, to whom we trace the lineage of the President of the United States. Well might that little ship buffet bravely the tempests of the Atlantic, bearing as she did the future fortunes of a great and struggling people, and the father of one who was to show Cæsar's prowess, without Cæsar's fatal ambition!

After a few days spent in exploration, the weary emigrants were attracted towards "a neck of land fit to keep their cattle on" (the peninsula since known as South Boston), and established themselves in that vicinity. They built their first meeting-house on the plain, near what is now the corner of Cottage and Pleasant streets; a small building with thatched roof,

and, perhaps, mud walls, — pallisadoed and guarded by night, because the depository of military as well as spiritual supplies. Here one of the pastors, engaged in the somewhat unclerical function of drying powder, overheated the firepan, and came near blowing himself and the meeting-house into pieces together, — a warning to all ministers to be careful in their treatment of combustibles.

The first settlers struggled hard. "Many," says Roger Clap, "were in great straits for want of provisions for themselves and their little ones." Fish and clams — which they called, in Scripture phrase, "the abundance of the sea, and treasures hid in the sand," — were their special reliance.

But of one commodity, which has always been appreciated by the true sons of Dorchester, they had enough; and that was — *land:* no limited area of four or five thousand acres, as at present; but a territory stretching from South-Boston Point thirty-five miles by the road, to within one hundred and sixty rods of the Rhode-Island boundary, and five or ten miles in width; including the modern towns of Milton, Stoughton, Sharon, Canton, Foxborough, and Hyde Park, with parts of others, as well as the more important territory of South Boston.

Yet the region must have been rather wild; for we find such early records as this: —

*Oct.* 30, 1638. — "For the better encouragement of any that shall destroy wolves, it is ordered that for every wolf any man shall take in the Dorchester plantation, he shall have twenty shillings for the first, fifteen shillings for the second, and ten shillings for every wolf afterwards."

And there were more formidable foes. Though the Indians were generally friendly, considerable anxiety on their account was felt during the Pequot War, and at other times; and the house is still standing at Neponset where a bold female of Elder George Minot's family was attacked and shot at by an Indian; but, shutting the doors, she returned the fire, wounding her assailant, and completing his discomfiture by a shower of hot ashes and coals. He was found dead the next day; and the authorities of the colony gave her a silver bracelet, in token of her heroism, with the inscription, "She slew the Narraganset hunter."

Morals and manners were pretty carefully watched in those early days. In 1639, the General Court forbade "the excessive wearing of lace;" and ordained that "hereafter no garment shall be made with short sleeves, whereby the nakedness of the arm may be discovered;" and, shrewdly foreseeing that some would say the dresses were already made, they further ordered that none should wear such, even if

made, "unless they cover their arms to the wrist with linen or otherwise." *

The selectmen were "the fathers of the town" in more than a figure. They looked after the children, and, in 1655, required that all parents and masters should catechize their children "in some sound and orthodox catechism." They also called to account those who were without employment, or not under family government. Thus, in 1672, Robert Styles "was called to answer for idleness;" and "it was found that neither he nor his wife improved their time as they should." Peter Lyon, who seems to have been of a milder nature than his name would indicate, had let his sons do as they pleased; but promised the selectmen that "for the time to come he would look after them more diligently." Timothy Wales was obliged to appear with his boys, who were found "very ignorant, and unable to read." If such paternal oversight of ill-managed families were attempted now, the office would certainly be no sinecure.

But the grand reliance of our fathers was the

* In respect to temperance, our fathers had some peculiar ideas; though, after their fashion, they seem to have had a prohibitory law and the penalty of confiscation; for we find this record: —

"A court holden at Boston, Aug. 7, 1632: It is ordered that ye remainder of Mr. Allen's Strong-water, being estimated aboute 2 Gallandes, shall be delivered into ye hands of ye Deacons of Dorchester, for ye benefit of ye poore there, for his selling of it dyvers tymes to such as were drunke by it, he knowing thereof." A duty of distribution which would rather astonish the deacons of the present generation.

church and the school. These stood side by side; and it has been finely written that they felt they need

> "Ne'er dread the sceptic's puny hands,
> While near the school the church-spire stands;
> Nor fear the blinded bigot's rule,
> While near the church-spire stands the school."

In regard to education, some of our townsmen have urged a high claim. On the 20th of May, 1639, a tax of £20 yearly was laid upon the proprietors of Thompson's Island, for "the maintenance of a school in Dorchester." The island was at this time held by the town, under a grant from the General Court, so that "the proprietors" included the whole body of citizens. This was before any such action had been taken in Boston; and it is affirmed to be "the first public provision made for a free school in the world, by a direct tax or assessment on the inhabitants of a town." In December, 1641, the grant was more fully and exactly confirmed in a written agreement signed by the principal citizens. The New-England system of free schools is our special boast: we believe it has given our people an intelligence and independence of character without which our civil liberties never would have been won, much less preserved; that it has made New England what it is; that it is an agency without which the South never can be regen-

erated: and surely, therefore, it is no slight honor to be able to trace back the system to so ancient an origin here. I may add, that, from that early day to this, the town has been foremost in the cause of education. Repeated grants — at one time a thousand acres of land — were made for the support of schools. In 1674 Christopher Gibson, a soap-boiler, — but one who plainly believed in cleansing more than the clothing of the people, — gave the most of his property "to the free school of Dorchester, for perpetuity," — a bequest now worth, perhaps, $50,000. Lieut.-Gov. William Stoughton, one of the most eminent of the sons of Dorchester, — who, though never ordained, preached for a season, and was invited six times to become pastor of the church in this town, and who, in an election-sermon before the General Court, originated that phrase so often quoted, "God sifted a whole nation that he might send choice grain into this wilderness," — this large-hearted man, in 1701, left a legacy, now amounting to over $3,000, to increase the salary of the teachers; and it is quite in accordance with all the past, that the most costly building in the present town should be the edifice erected for our high school.

The original system was remarkably solid. The "wardens," or committee, were chosen for life. Their rules make no mention of vacations; but the scholars

were to attend school for eight months of the year, from seven o'clock in the morning till five in the afternoon; and for the other months, from eight till four; with an intermission from eleven o'clock to one; which, however, on Mondays, was shortened an hour, that they might show their teacher "what they had learned on the Sabbath day preceding." The teachers were also to catechize their scholars every Saturday afternoon, and to regard "the rod of correction as an ordinance of God, necessary sometimes to be dispensed unto children."

It would seem, however, that the girls hardly enjoyed equal privileges with the boys. They were sent to "dame schools," to be taught reading and spelling, sewing, and the working of samplers; but in 1784,—only eighty-five years ago,—some advanced advocates of woman's rights carried this vote in the town-meeting: "That such girls as can read in the Psalter be allowed to go to the grammar-school from the 1st of June to the 1st of October." Dr. Harris says, that, in those days, the daughters were sometimes baptized in the First Church by the names of "Patience," "Waitstill," "Hope," and "Waitawhile;" and I think we can see the significance of the names.

But the Church towered above all other agencies of culture, in the judgment of our fathers. As we have seen, they brought hither pastors and a regular

ecclesiastical organization. In 1636, this church, which was the oldest in the colony of Massachusetts Bay, emigrated to Windsor, Conn., and became the first church in that new commonwealth. Another was gathered here in that year, and Rev. Richard Mather was installed as pastor. This eminent minister — the father of Pres. Increase, and grandfather of Dr. Cotton Mather — was one of the leading spirits of his day. For thirty-three years he labored with apostolic faithfulness; and I know not how I can so well show you the spirit of the man as by reading a few sentences from a farewell address, which, before his death, he placed with every family of the town.*

"First of all," says this godly pastor, "I beseech you, be not slighty, but serious, in the great work of sorrow for your sins, of contrition and humiliation of soul in sight and sense thereof.

"2. Labor to be men of sound judgment and understanding in the ways of religion.

"3. Content not yourselves to live without the faithful ministry, and other holy appointments and ordinances of Jesus Christ.

"4. Think it not enough to serve the Lord yourselves alone, in your own persons, but be sure to have

* Copies of this are now very rare. I do not know of one in Dorchester. The Congregational Library in Boston possesses an imperfect copy; and there is one complete in the "Prince Library," deposited with the Public Library of the city.

special care that your children and families may serve him also.

"5. Content not yourselves with the name of Christians, or church-members, nor with mere profession, or an external form of religion; but see that you be religious in sincerity and truth.

"6. Above all things, be careful, in all your desires and endeavors, to make out after the enjoyment of God himself, and of communion with his blessed Majesty as your chief good.

"7. With all seriousness and uprightness, choose the Lord Jesus, and him alone, as the all-sufficient way and means for your enjoyment of God the chief good."

Would that the time permitted me to show how tenderly, and with what cogency of Scripture proof, these several exhortations are presented. "There were giants in those days;" and when we see their mighty hold on the Word of God and the powers of eternity, their faith, their fervency in prayer, their elevation above the world, we feel sometimes that the men of this day, sceptical, pleasure-loving, are not worthy to unloose the latchet of their shoes.

But the church history of Dorchester constitutes a topic by itself,* which, however reluctantly, we are

* From 1630 to 1808 — a period of 178 years — there was but one church in the town. Most of the pastors enjoyed a long term of service: Rev. Richard Mather

obliged to pass by, only alluding briefly to one remarkable enterprise.

As we have claimed for this town priority in establishing a free school, so may we also assert a precedence in the great work of Home Missions. In 1695, when Carolina and Georgia were almost wastes, a call came from those "southern plantations" for aid in establishing the institutions of the gospel. *Here* was the call met, and a church organized, with Rev. Joseph Lord, who had been a teacher in the town, as

from 1636 to 1669; Rev. John Danforth from 1682 to 1730; Rev. Jonathan Bowman from 1730 to 1773; when, after over forty years' faithful service, trouble arose, and he was accused, among other things (a solitary sufferer), of preaching too short sermons. He stoutly defended himself by asserting that he spoke fast, and "would deliver as much in fifteen minutes as some would in half an hour;" but it was of no use: the Dorchester people would have full measure. Rev. Moses Everett succeeded him, being pastor from 1774 to 1793, when Rev. Thaddeus M. Harris, D.D., was settled, — a man of much learning, whose pastorate continued till 1836, and whose memory is still most affectionately cherished in the town. A very interesting incident in his history is worthy of record. While a student in Harvard College, he was exceedingly straitened for a support, and was one day walking into Boston, giving way to many moody thoughts concerning his hard lot. Suddenly he perceived on the end of his walking-stick a metallic ring, which proved, on examination, to be of gold. He took it to a jeweller, who not only purchased it for a liberal price, but pointed out the motto upon it: "God speed thee, friend." The young man burst into tears: Providence seemed to be rebuking his despondency; and he never forgot the lesson.

While Dr. Harris was pastor of the First Church, the Second was organized in 1808, and Rev. John Codman, D.D., ordained its minister. His devoted and useful labors were rendered for thirty-nine years, until his death in 1847. During his ministry the church steadily increased in numbers and efficiency, and his influence still lives. There are now in the town fourteen churches of different denominations, — four Unitarian, four Trinitarian Congregationalist, two Baptist, two Methodist, one Episcopal, and one Roman Catholic.

pastor, to go forth for the extension of Christ's kingdom. Mr. Danforth, of the First Church, dismissed them with his blessing, saying pithily, as he referred to God's providence as having opened the way, "There is something worth the seeking, if God lights the candle." The enterprise was a success. The descendants of these colonists are living now in Georgia; the church they founded still exists; and the place where they settled has been bright with the radiance of liberty and piety ever since. It took the lead in resistance to British oppression in 1776: it hung back from secession in 1861. A visitor once said that the inhabitants of that precinct differed from those of the surrounding country, "as the Jews did from the Canaanites."

In other ways, also, the town showed an enlarged public spirit. Repeated references are made in the records to the instruction of the Indians; and in 1657, at the request of Rev. John Eliot, the town set apart six thousand acres at Punkapoag for their use, — a grant at that time unprecedented. They have all passed away; but some of you may remember how touchingly Mr. Everett spoke of one, who, within his remembrance, "used to come down once or twice a year to the seaside, hovered a day or two about Squantum, strolled off into the woods, and, with plaintive wailings, cut away the bushes from an

ancient mound, which, as he thought, covered the ashes of his fathers; and then went back, — a silent, melancholy man, the last of a perished tribe."

In all the movements which preceded the great struggle of the Revolution, our fathers were active. As early as 1765 the town records begin to show the uneasiness of the people at the successive encroachments on their liberties. They protested against the stamp-act; in 1770 they resolved to use no more tea, except in sickness; and when, in 1773, — after the tea was destroyed in Boston harbor, — a half-chest floated ashore near Commercial Point, and was picked up by one of our citizens, he was required to surrender the article, and make an apology in public town-meeting. The same year, resolutions were passed in the strongest terms of patriotism, of which this is one: —

"*Resolved*, That, should this country be so unhappy as to see a day of trial, for the recovery of its rights, by a last and solemn appeal to Him who gave them, we should not be behind the bravest of our patriotic brethren; and that we will at all times be ready to assist our neighbors and friends when they shall need us, though in the greatest danger."

In 1774, the town boldly voted to pay its tax to the treasurer appointed by the Provincial Government, instead of the treasurer of the Crown. In

1776, while the British troops held possession of Boston, intrenchments were suddenly thrown up on Dorchester Heights, which led, in accordance with Washington's expectations, to the evacuation of the city. It was the first marked success of the war. "The rebels," wrote Gen. Howe to Lord Dartmouth, "have done more in one night than my whole army would have done in a month." Among those "rebels" were a good proportion of Dorchester men, who, by special direction of the commander-in-chief, had been preparing fascines on a farm "in the upper part of the town."

On the 23d of May of the same eventful year, before the declaration of independence, the town voted, "that, if the Continental Congress should think best to declare an independency with Great Britain, we will support them with our lives and our fortunes." It was such voting as this, with the firm ring of intelligent and devoted patriotism, that strengthened the national assembly for its work. The strength of the nation lay, not in wealth or in numbers, but in just this tough fibre of manly determination to resist oppression.

When the war came, Dorchester never flinched from her position. Money for bounties and wages was voted year after year with unfailing liberality; and, what cost far greater sacrifice, "nearly one-third

of the men belonging to the town, above the age of sixteen years, were in the army." There were but few Tories here, and they found it agreeable to change their residence. Our fathers, I suspect, used often to help them in such migrations; for in a quaint journal kept by Col. Samuel Pierce, it is recorded, under date of April 19, 1777, "There were five Tories carted out of Boston, and tipt up in Roxbury, and ordered never to return, upon peril of death. There seems now to be some resolution in the people."

When peace, won by a love of liberty which could never be subdued, at last returned, the town, like the country, entered on a long career of steady though uneventful prosperity. Its territory was reduced at different times, — the greatest loss being by the seizure of South Boston, in 1804, to which Dorchester never gave consent; but the population constantly increased; and the town, liberally supporting its schools and churches, enjoyed a character for stability, intelligence, and piety.

Nature certainly did much to make it attractive. The hills which diversify its surface; that outlook upon the bay studded with green islands, which never ceases to charm; the harbor itself, enlivened by the white sails of one of the great commercial centres of our land; the fields, rewarding industry and yielding pleasant fruit under skilful culture; the healthful

air from the ocean, — all these give us an inheritance in which we may well rejoice.

When we think, also, how much peace and good-will, and how little altercation, there has been here; how much comfort in our modest homes, and how little poverty; what general health has been enjoyed, what freedom from all epidemics, so that men live here to be old, and then live on, ten or twenty years, to be still older; when we argue, as one of our neighbors loves to, that "certainly the United States form the best country in the world, and Massachusetts is the foremost of the states, and Dorchester the pleasantest town in Massachusetts," — then surely it is demonstrated that "the lines have fallen to us in pleasant places, and we have a goodly heritage."

In every generation are the names of those who have acted well their part, in the fear of God. In that old burying-ground, first used in 1633, and having more ancient inscriptions than any cemetery in our land, save one in Jamestown, Va., there sleep not only the "rude forefathers of the hamlet," but many of wide and lasting influence. Among the native-born sons of Dorchester have been a president of Harvard College, two governors of the commonwealth, two lieutenant-governors, — one of whom was also a chief-justice, — the first bishop of the Episcopal church in Massachusetts, and the most emi-

nent living American historian.* Most tenderly do we recall the memory of that scholar and orator who filled the highest offices of state at home and abroad; the music of whose voice and diction charmed more ears than any other in our land; who was spared by a kind Providence to give to his country the aid of his impassioned eloquence in the hour of her greatest peril; and yet who never so poured his heart from his lips as when he came back to the cradle of his childhood, and rehearsed with filial fondness the story of his native town.

Not less to be honored, though less distinguished than these, were they, among the living and the dead, whose actions showed, only a few years ago, that Dorchester was true to the spirit of her early days. When the War of the Rebellion commenced, and through its progress, what general unanimity of feeling here; what liberality of giving; what quick response to the country's call from hundreds of our generous youth; what patience of endurance in many lonely and bereaved homes; what steadiness of purpose till the end came: — and then, looking back, we found, that, with a population of about ten thousand, we had sent twelve hundred and seventy-seven to

* Reference is made to Pres. Mather, Gov. Everett, Gov. Gardner, Lieut.-Gov. and Chief Justice Stoughton, Lieut.-Gov. Taylor, Bishop Bass, and Hon. J. L. Motley.

the field; and when we reared the monumental shaft to the "unreturning brave," there were ninety-seven names of our townsmen (oh, what precious names!) to be recorded upon it.

"We have a goodly heritage;" and, taking now a final glance at our whole history, I am impressed with this fact: that we owe whatever has been bright and honorable, above all, to our fathers' *faith in God.* We have no miserable legends of ancestors suckled by wolves, such as the historians of Rome recorded; but true narratives of an exile for conscience' sake, dan foundations laid in faith and prayer. And, while much outwardly has changed, the savor of that serious, earnest piety remains. It has given us a peculiar character; and, if we would preserve that, let us support Christian schools and the ordinances of the gospel.

Education ought not to be sectarian; but it must be religious, — that is, based upon a culture which recognizes God, our accountability to him, and the authority of his revelation. Our churches also, with their appointed ministry and services, are essential to the preserving of our inheritance. If we would keep the institutions we have received, we must cherish the truths in which they originated. A sneering and unbelieving age cannot hold the possession won in

an age of faith. It will be spoiled by the Philistines.

A solemn responsibility is laid upon us; and if no longer under a separate name we fulfil our work, it will be our happiness to be joined with those of common memories and a kindred spirit. Boston is a Puritan city; it is even widely regarded as the very representative of Puritanism; it has a character, moulded by the influences of the Bible, which distinguishes it from other great cities of our land.

As it now throws open its gates, it offers us a generous welcome; and we are genially to accept the alliance. We shall soon be at home: we need not banish one cherished memory, any more than the daughter forgets her father's house when she enters beneath the roof of her husband. We are to come into a larger community, and ought, therefore, to cultivate larger ideas and broader sympathies; rejoicing that we shall be "citizens of no mean city," but of one whose influence is felt through the land, and felt for good; whose boast is not wealth, but thought; whose "notions" are truths; whose progress and glory, in which we are henceforth to share, is in the line of our own fathers' aims and prayers. May the uniting streams pour onward through the great future with a peaceful and ever-widening flow!

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# Historical Discourse.

## Second Church, Dorchester.

1878.

AN

# HISTORICAL DISCOURSE

ON OCCASION OF THE

# SEVENTIETH ANNIVERSARY

OF THE GATHERING OF THE

## SECOND CHURCH, DORCHESTER.

DELIVERED JANUARY 6, 1878,

BY JAMES H. MEANS, D. D.

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Boston:
FRANK WOOD, PRINTER, 352 WASHINGTON STREET.
1878.

*Dorchester, January* 12, 1878.

REV. JAMES H. MEANS, D.D.:

*Dear Sir:*—At a meeting of the Second Church, Dorchester, held last evening, it was unanimously voted:

That a request be presented to our Pastor, for a copy of his very valuable and interesting discourse preached Jan. 6, 1878, on the occasion of the Seventieth Anniversary of the organization of this Church, and that a committee be appointed to attend to its publication.

Sincerely believing that the discourse should be preserved in a permanent form for the gratification of those who listened to it, and for the benefit of those who shall come after, we take great pleasure in presenting this request in behalf of the Church, and in expressing to you most cordially our own personal regard.

JAMES C. SHARP,
ELBRIDGE TORREY,
J. W. FIELD,
} COMMITTEE.

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*Dorchester, January* 15, 1878.

DEAR FRIENDS:

Your request for a copy of the Anniversary Sermon for publication, has been received, and I send it to you for such use.

I am especially desirous that the younger members of our Church and congregation should know this history, that they may prize what their fathers loved, and keep the Church true to its established usages and faith.

It is a pleasure, also, to have this opportunity to testify my deep sense of the kindness which has followed me during all the years of my ministry.

With high esteem, I am,
Your friend and Pastor,
J. H. MEANS.

DEA. J. C. SHARP,
DEA. ELBRIDGE TORREY,
J. W. FIELD, ESQ.,
} *Committee.*

# SERMON.

ST. LUKE 1: 50.

"HIS MERCY IS ON THEM THAT FEAR HIM FROM GENERATION TO GENERATION."

So Mary sang, as she looked forward to the birth of the Messiah. God was fulfilling those promises in which successive generations had rejoiced. So may we say to-day, as we enter this sanctuary in which our fathers worshipped, and think how the goodness and grace of the same God has followed them and their children.

For one hundred and seventy-six years there was but one church in the ancient town of Dorchester. The edifice in which we are assembled was dedicated Oct. 30, 1806. It was erected because the increasing population of the town, at that time nearly three thousand, rendered a second place of worship necessary. A stock company was formed, with shares at $100 each. They bought the land and built the church for about $15,500, and when all was finished sold the pews, the price of which, with the premiums paid for a choice, amounted to $25,720;

so that instead of being left with a debt, after the modern fashion, our wiser fathers divided a profit of over $10,000 on the enterprise. The location was admirably chosen, and the architecture, while plain, was yet solid, and in good taste; and though our eyes often rest on more elegant sanctuaries, I believe we see none more home-like and pleasing. Though twelve windows, as large as these which remain, have been covered from sight with laths and plaster, we are still happily free from that "dim religious light" in which some congregations love to enshroud themselves. May this building stand till its years have numbered more than those of a century.

From the time of dedication, religious services were regularly attended in this place, but a church was not formally organized till Jan. 1, 1808; the parish having been incorporated by an act of the Legislature about six months before (June 19, 1807). While the necessity of a separation was admitted, the pastor of the First Church, Dr. Harris, who was a man of most tender sensibilities, seems to have clung to his parishoners; and they, on their part, were reluctant to leave their former spiritual home. So the final act of separation was deferred.

The old church of Dorchester was one to be honored and loved. It dated back to 1630, when emigrants in the "Mary and John," Capt. Squeb, settled the town. They came with a complete church organization, bringing two pastors — Maverick and Warham. Six years later, after Mr. Maverick had died, Mr. Warham, with a majority of the church, with that readiness for change which

characterizes new settlers, and tempted by the prospect of richer lands, removed to Windsor, Conn. Cotton Mather says that at that time Massachusetts was "like a hive overstocked with bees;" but as the whole colony contained only six thousand, the necessity of "swarming" could not have been very urgent.

In 1636, after this migration, the Dorchester Church was re-organized, with Rev. Richard Mather, one of the ablest and best of the New England ministers, as its pastor.

From this church we sprung, and I ask you to notice that this Second Church was formed, not, as many suppose, on account of doctrinal dissension, but by a regular outgrowth, owing to increase of population. At that time the differences which afterward rent asunder so many churches, had not distinctly appeared. Undoubtedly, the causes which produced the subsequent separation were working, and there were diversities of belief among the members; but the effort was to conceal and smooth over the divergence. In probably the majority of pulpits there was little clear, doctrinal statement; men dealt in pious generalities, and a traditional regard for religious institutions influenced many, rather than a living faith.

Between those who left the old church and those who remained, there were exchanged many expressions of good will — earnest and sincere.

Under these circumstances, sixty-four members of the First Church of Dorchester, twenty-seven men and thirty-

seven women, were organized as a Second Church by a council consisting of the representatives of the Second Church in Boston, and the churches in Roxbury, Jamaica Plain, Brookline and Dorchester. Rev. John Pierce, of Brookline, preached the sermon, from Deut. 26:17,— "Thou hast avouched the Lord this day to be thy God."

All of those who took part in these services have finished their course, and of the original members of this church, the last survivor, Miss Sarah Swift, died four months ago.

After hearing various candidates, in August, 1808, Rev. John Codman, a graduate of Harvard, connected with a wealthy family in Boston, who had just finished his theological studies in Scotland, was invited to preach a preparatory lecture. His chosen text might well have been the motto of his whole ministry,—"I am not ashamed of the Gospel of Christ." He subsequently supplied the pulpit for two Sabbaths, and received a call to the pastorate, unanimous on the part of the church, and nearly so on the part of the society.

He seems to have thought it possible that his doctrinal views might be too rigid for some, and so before accepting the call, he wrote a letter, in which he said: "I think it my duty to declare my firm and unshaken faith in those doctrines, that are sometimes called the doctrines of the Reformation, the doctrines of the Cross, the peculiar doctrines of the Gospel. These doctrines I mean to preach; in the faith of these doctrines I hope to live, and in the faith of these doctrines I hope to die."

This was explicit enough, but the communication was received without open objection. He accordingly assented to the call, and on the 7th of December, 1808, a council assembled for his ordination. Eleven churches were represented. The sermon was preached by Rev. Dr. Channing, from the words, "Be instant in season, out of season." It was a most faithful and impressive plea for ministerial zeal. "The salvation of man," said the preacher, "is a leading object of the Providence of God. For this the Son of God himself left the abodes of glory, and expired a victim upon the cross." "Negligent minister," he exclaimed, "look forward to the tribunal of God. Behold a human being there condemned, whom thy neglect has helped to destroy. In that countenance of anguish and despair, which might have beamed with all the light and purity of heaven; in that voice of weeping and wailing, which might have sung the sweet and happy strains of angels, see and hear the ruin thou hast made! And canst thou yet be slothful and unconcerned?" Dr. Osgood, of Medford, then gave the charge, and the minister of the First Church extended the right hand of fellowship.

The pastor commenced his labors with characteristic ardor. His whole soul was in them. He believed the great truths of the Gospel with unwavering confidence, and counted them most precious. He could not keep any back. The hearts of many responded,—and during the first year of his ministry sixteen were added to the church upon profession of faith. But clouds soon began

to gather. There were those who did not like the doctrines preached, and they were high-spirited and influential men. They noticed that the pastor limited his exchanges to a portion of the ministers in the vicinity,—to those most nearly agreeing with him in sentiment. This, then, should be the point of attack.

On the 10th of November, 1809, an address to Mr. Codman was signed by forty of his parishoners, expressing their dissatisfaction with his course in regard to exchanging pulpit services with other ministers. It was the opening of a controversy which raged here for the three succeeding years. The pastor at once took the ground from which he never wavered,—that he could not and should not pledge himself to exchange with any man or body of men whatever. The church, by a very large majority, sustained him in this course; the parish, by a small majority, favored the other side.

It is unnecessary, and would be unprofitable, to give now all the details of this sad warfare. Much bitter feeling was excited. The minister was often insulted, and charges were made which never would have been entertained under other circumstances. He bore himself with rare meekness and self-control,—at all times cheered and encouraged by devoted friends. One hundred and eighty-one ladies united in an address in which they entreated him "to bear up against the host of troubles that beset him, like a good soldier of Christ;" and fifty-seven gentlemen assured him in writing of their determination to support him as their pastor.

On the 30th of October, 1811, a council of twelve churches, six chosen by each side, was called, who, dismissing the minor charges, were equally divided in regard to the main point concerning exchanges. On the 12th of May, 1812, a second council of eight churches assembled, with Rev. Dr. Lathrop, of West Springfield, mutually agreed upon as moderator and umpire. The direct question was now proposed, "Whether it is expedient or necessary that Rev. Mr. Codman's ministerial relation to the parish be dissolved." The council were again divided equally, but the moderator gave his casting vote in the negative, and so the pastor remained.

After six months more of strife, the parish voted, fifty-five to forty-five, "that the ministerial and pastoral connection between Mr. Codman and the parish be extinct," and appointed a committee to supply the pulpit till further orders. On the 29th of November, 1812, the pastor entered the church, and found his entrance to the pulpit blocked by a guard upon the stairs. He stood below and conducted the services as usual, preaching from these words: "Casting all your care upon Him, for He careth for you." Another minister was admitted to the pulpit, who preached after Mr. Codman and his friends had retired, and holding the fortress during the intermission, preached again, after which the pastor conducted in his place the usual services of the afternoon.

This high-handed proceeding brought matters to a climax. Public sentiment was so strongly against those who deprived the pastor of his rights, that the very next

day they proposed terms of compromise, and being liberally paid for their pews, agreed to withdraw ; so that the fourth anniversary of Dr. Codman's settlement found him established in his place, and surrounded only by sympathizing friends.

I should not have rehearsed these facts, even briefly, had I not felt that they were an essential part of the history of this church, as well as of the ecclesiastical history of New England. They attracted much attention at the time, and had a wide influence in hastening the separation which afterwards took place, of the "orthodox" from the "liberal" section of the Congregational churches.

That separation I believe to have been a necessity. The sundering of old ties was sad, and attended, unquestionably, with much unkind feeling and angry accusation of one against another, which was wholly to be deplored. But it is impossible not to feel that the differences of belief which manifested themselves were great and radical. I say only what I would say if my opinions were just opposite what they are, when I affirm that we ought to have positive convictions, and to prize the faith we hold, and count it unmanly to be unconcerned whether men accept our views or reject them.

This is not intolerance ; it is simply declaring that we have honest and deep-seated convictions which we prize. We would ever be charitable to those who differ from us, and avoid all imputation upon their motives or sincerity. As far as we can agree, we would walk with them in love. We will not rail, nor call names, but we cannot

forget that we are commanded to "contend earnestly for the faith once delivered to the saints."

From the time we have now reached in our survey, till the close of his ministry, Dr. Codman labored peacefully among a united and affectionate people. Nearly every year witnessed accessions to the church, and there were three seasons, in 1827, 1840, and 1842, of deep and wide-spread interest. In 1829, twenty-one members were dismissed, and organized as the Village Church, with which, ever since, this church has held a specially-intimate and fraternal relation. Few pastors have been more happy in their work, or had a higher appreciation of their charge. There were, of course, incidental trials, —a little friction now and then,—and some differences of opinion; but the tie that bound him not only to those who first welcomed him, but to their children, was peculiarly tender and strong.

Independent in fortune, he continued in his work only because he loved it. Three times he visited Europe; in 1835 being absent, for the recovery of his health, more than a year. As a pastor, he was peculiarly affectionate and sympathizing; as a preacher, fervent, graceful in style and manner, pleasing to all, and thoroughly evangelical. His mind was quick and active. His sermons were noted for their appropriateness. His own statement in an anniversary discourse is: "The subject on which I have most loved to dwell, has been the wonderful love of Jesus. Of this I have never tired, and it is as new and fresh to me to-day, as it was the first time I ascended

this desk. I have loved to lead you to the fountain opened in His pierced side for sin and all uncleanness."

As a counsellor, he was highly esteemed for his sound judgment; and in cases of difficulty and in the management of our benevolent societies, his aid was often sought. I cannot but add that his home was blessed, and his cares lightened, by a wife of rare gifts, of winning presence, and most earnest piety. In the parish, her influence most happily harmonized with his.

In the summer of 1847, the first marked symptoms of failing strength were seen. He continued to preach till October 17, when he delivered his last sermon, from the words: "As for me and my house, we will serve the Lord." On the 5th of December he entered this church for the last time. He was too feeble to preach, or even to ascend the pulpit; but, summoning his strength, he broke the sacramental bread with trembling hands; and while his people, foreboding the future, were bowed in tears, with a faltering voice he once more commended them to the care of the Chief Shepherd,—and his work was done.

On the 23rd of December, the tolling bell, breaking on the stillness of a winter's sunrise, announced his death.

"Servant of God—well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Before Dr. Codman's illness began, your present pastor was invited to assist him during the three winter

months. Fulfilling this engagement, I came hither with him on that last Sabbath of his active ministry, and preached the sermon while he sat below; and so it was ordered that his public ministry should end, and mine begin, in the same service. I never preached to you as a candidate, but remained here, according to the arrangement made, until the end of February, 1848, when you invited me to become your pastor.

On the 13th of the following July I was ordained. It does not become me to speak, save very briefly, of the years which have succeeded. They have been to me very pleasant. I now look back with wonder at the cordiality with which I was received, and the attention with which you listened to my crude words. The people had been trained to esteem a minister "for his work's sake," and they desired him to be faithful to his charge; not to advertise in the newspapers, or make a sensation. You have molded me as much as I have you.

The result has been that the past thirty years have been void of exciting or peculiar events. The regular work and services of the church have been carried on; its gifts have been poured into the Lord's treasury with a steady increase from year to year; the number of regular attendants on public worship is now larger than ever before; the Sabbath-school, first organized in 1818, has fully kept pace with the increase of the congregation;* and each year we have been permitted to welcome those

*It is now in charge of Hon. T. W. Bicknell, as superintendent, and numbers three hundred and forty-six.

added to the church by profession and by letter. The past year, especially, has been one of life and enlargement. Thirty-nine have confessed Christ; seven are to be received to-day; and still others are looking forward to the same solemn act. At the same time, many of the members of the church seem to have been quickened with a new life, and drawn closer to each other in mutual sympathy.

The expenses of the society have been uniformly met by assessments on the pews and by rents, and the income from these sources has ordinarily been all-sufficient. At one period a small deficit occurred; but this was soon paid by a subscription. A new and larger chapel was erected in 1869, and was paid for by private donations, amounting to about $11,000. By bequests from Dr. Codman, Mrs. Lusanna Tucker, and Miss Betsey Oliver,—pleasant tokens of their love for this church,—we have received funds in aid of the poor.*

We have had no controversy of any kind in either church or parish; and this, not because there have not been honest differences of opinion, but because there has never been found among us the *one* man who would have everything his own way. We trust he never will occupy the pulpit, nor sit in the pew.

In 1859, six members were dismissed to form with others a new church at Neponset; other churches of different denominations have arisen around us, so that each

*Mrs. Maria Brown also bequeathed $1,000 to the parish for the same use.

year this is becoming more and more a local church, without any definite territorial parish. In 1864 the pastor's health became seriously impaired, and he resigned his charge, with no other thought than that his labors here would cease. The people thought otherwise, and preferred to give a prolonged leave of absence. During the year 1865, Rev. Dr. Vose, now of Providence, R. I., officiated as acting pastor. His name will ever be honorably associated with the history of this church. He labored faithfully and with great success, gaining a hold, which he has ever since kept, on the affection of this people, and of him whose place he so well filled.

The whole number of those connected with this church up to the 1st of January, 1878, is eleven hundred and seventy-five, seven hundred and seventy of whom entered by profession of their faith; six hundred and thirty-nine were received by the first pastor, four hunhundred and forty-eight under the ministry of the second. The number remaining January 1st, was three hundred and sixty. Fourteen of its members have entered the ministry.* Fifteen have borne office as deacons.† Nine of these I have personally known, and I should do injustice to the truth, if I did not testify of them, what I know can be said of those who preceded them,—that they have

*Leonard Withington, D. D., Calvin White, John Wild, Otis Holmes, William M. Rogers, Foster Thayer, Richard Tolman, Uriah Balkam, D.D., George Leeds, D. D., Andrew B. Foster, Lyman Cutler, Elijah Cutler, Calvin Cutler, Edward G. Porter.

†Besides those now in office, these are, Stephen Badlam, Ebenezer Withington, Joseph Clapp, William Hitchings, Samuel Capen, Isaac Howe, Charles Howe, Edward Sharp, Rufus Howe, Josiah C. Vinton.

been helpers in every way to their pastors, with whom they have labored in love, and blessings also to the whole church.

It is rather singular that the records contain no copy of the covenant used at the formation of the church. There is, however, reason to believe it to have been the same which is recorded under date of May 11, 1821, as having been "renewedly adopted;" all the expressions of which, with the exception of a few unimportant words, are found in the covenant we now use. It did not, however, contain distinct articles of belief, and in 1828 the church adopted a declaration of faith embracing five articles, concerning the Trinity, depravity, the atonement, regeneration, and eternal happiness and misery, with a general assent to the "system of faith" taught in the Assembly's Shorter Catechism. On the 28th of February, 1834, the church unanimously accepted the covenant and confession in its present form, which we thus hold hallowed by the associations of forty-four years, and a large part of which has been used here since 1808. It is also worthy of notice that many of the phrases of this covenant have a still earlier origin, and are derived from the articles, probably drawn up by Rev. Richard Mather, of the First Church, and signed by him and others on the 23d of August, 1636.

We walk, then, in the foot-prints of the early fathers of Dorchester, revering their memory and clinging to their faith; and this has added to the great pleasure with which on this, our seventieth birthday, we receive from

this church from which we sprang, as "a token of their regard," these ancient communion cups which are now before you. One was given to the First Church in 1678; the other is of earlier date, and may have been brought from England in 1630. I love to think that probably this was used by Warham and Maverick and Mather, as well as by seven generations since. The venerable church of our sires could not have bestowed a more valuable or sacred gift. It reminds us that where opinions differ, there may still be mutual respect and affection, and that the way of peace is the most truly Christian.

Seventy years seems a long period in this new world, but in older lands stand churches whose organization has continued for many centuries. There is no reason why it may not be so with this. Instead, therefore, of calling it old, we may think of it as only in the beginning of its career. The deed by which the parish hold their property, reads: "Which land is *forever* to be appropriated to the use and accommodation of a church or meeting-house;" and to secure this, it gives authority to the town to enter on and seize the land, if not so used, and dispose of it "for such religious use" as may seem fit.

*How sacred, then, is our trust.* We have been laying foundations. They abide. We desire no new Gospel. We have proof to-day of the living power of the faith we have received. It meets our wants in life and in death.

Nor do we acknowledge this as a time of spiritual

degeneracy. Undoubtedly the forms in which religious life manifests itself have somewhat altered. It is less meditative and more active. Yet I do not believe there is any less faith in the power of prayer. Let an emergency come, or a call to special effort, and how earnest the response, how fervent the supplication.

It was made an article of complaint against Dr. Codman that he appointed too frequent meetings, and at such times (that is, in the evening), as tended "to the interruption of domestic union and comfort." In 1808, a young man at the age of nineteen united with the church. The pastor recorded his age, apparently, as something remarkable, and he himself told me that at that time he stood alone, and many wondered that a young man should take such a stand. How strange this seems in this day of young people's meetings and Christian associations.

This church has been honorably distinguished *for the permanence of its ministry.* There is no other church of its order in Massachusetts, which has had only two pastors for the last seventy years.

This has been owing rather to the people, than to their ministers. They have not expected perfection. They have not deemed genius necessary for usefulness. They have not prized eccentricity and the power of creating an excitement above quiet and steady devotion to work. They have never had occasion to seek a pastor to sell pews, or pay off a debt; but desired one to be their guide and friend. Their idea of the church has been of a Christian household. Hence, their ministers have felt at

home, and personal ties have bound them to their people. They were both welcomed here in their youth, and when the fathers and mothers who received them passed away, it was their privilege to see those taking their places whom they had baptized, watched in their growth, received to the church, and, in many cases, had married, and whose children they had baptized. As they went through the streets, almost every house had its story of joys and sorrows in which they had shared. Surely this is better than that a contract should be formed of so frail a tenure, that (as is unfortunately true now in many cases) it does not seem worth while to be at the trouble of a formal installation.

But I shall fail in what I have especially desired to accomplish, if this review of the past does not lead you *to love this church, and feel a fresh obligation to guard its good name and usefulness.*

Love it *for its history and descent.* To cling to the past when we are unworthy of it may be a disgrace; but to dwell on the acts of those who have gone before to emulate them, is a blessed privilege. I rejoice that we belong to a historical church, and that through our mother church we inherit the traditions of the New England Puritans. I rejoice to remember that when first the timbers of this house were raised, a company of Christian people gathered on this spot, in haste to consecrate it by prayer; and that from that day to this the cloud of incense has been ascending before God. I rejoice in the thousand and more names inscribed upon our rolls, so

many of which are already "written in Heaven." Some have occupied prominent positions before men, but not a few have been poor in this world's goods while rich in faith. What wealth we have had in woman's consecration and piety! How many have I seen triumphing in death, or filled with that peace which passeth understanding! The majority of our members are already gathered in the Church above.

Let us love this church also *for the truths it has maintained.* There is nothing more sacred on the earth than those great verities which have constituted the Catholic faith of the church in all ages. We care little for the differences of denominational belief; but these fundamental truths, centering round the cross of Christ, are incalculably precious. They rest not on human authority, but on the Word of God. They are often opposed and reviled, but they endure. The soul, burdened by a consciousness of sin, or toiling amid discouragement, or sinking in death, knows their saving power. The philosophy with which they are associated, and the precise form in which they are presented, may be changed; but the facts themselves, of our ruin and redemption, are granitic. Upon this foundation of apostles and prophets this church is built, Jesus Christ himself being the corner-stone. Upon this foundation may it rest forever.

Finally, love and support this church *for the power it may exert in the future.* Dr. Codman, in a sermon on the thirty-seventh anniversary of his ordination, after speaking of occasional feelings of despondency, con-

tinued: "When I have called to mind the wonderful dealings of God's providence with this church in times of trial, and when I know that there is still a remnant left who possess like precious faith, and who continue in supplication night and day, my drooping faith revives, as I seem to look down the vista of time, and behold, long after I shall have finished my course, multitudes born to glory in this house, and the seed which I have been the humble instrument of planting, taking deep root and filling this place with the fruits of holiness."

If we may humbly hope, that during the thirty years which have passed since that faithful pastor died, this pleasing vision has been in some measure realized; with no less bright anticipations may we look forward to the years to come. For the same Providential care of this church has continued, the same truths are here proclaimed, and Christians of the same spirit as those who went before, still serve and pray. Some speculate concerning a church of the future, whose Bible shall be selected from the Vedas, and the Koran, and the Zendavesta, as well as from our own Scriptures; where homage shall be paid to the great of the earth as well as to God, and duty to man shall take precedence over all. There may be such a church for a while, but it will not supersede ours. For Zion is to "arise and shine" with a glory never as yet seen. The church which Christ founded is heir to the Future. The truth in Jesus has never exerted a mightier power,— the Spirit never worked with more resistless efficacy, than in the years

just gone. Believers have never been more hopeful, nor had broader basis for their hope.

We feel to-day like those who have seen a noble ship return from a trial voyage, and are freighting her for a new departure. Our barque has ridden the angry billows in safety; the favoring winds have speeded her on her way; and she has brought home a precious cargo. We send her forth again,— we commit her to Him who rules the ocean and the gales,— we trust to her our most precious treasures; and we believe she will come back in future years, more richly laden than now, the sacred signal of the Cross streaming at her peak.

"Sail on, nor fear to breast the sea:
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee — are all with thee."

# CORRESPONDENCE

CONNECTED WITH THE

# GIFT OF COMMUNION CUPS

FROM THE FIRST CHURCH.

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At a meeting of the First Church in Dorchester, held November 4th, 1877, the following resolution was unanimously passed, viz:

*Resolved*, That this Church present to the Second Church of Dorchester, on the first day of January next, the Seventieth Anniversary of its gathering, two Communion cups, as a token of our regard, and that they be accompanied by a letter, signed by the pastor and deacons, in the name of the Church.

In conformity to the above resolution, we present, with this letter, two of our most ancient Communion cups; not for their intrinsic metallic value, but for the history they represent, the ancient and tender fellowship they suggest, and the fraternal spirit which they convey.

The founders of your Church, and generations before them, partook from these sacred vessels. They were familiar to their sight, and dear to their memory, and, we feel confident, will not be less dear to the sight and memory of their children; and, that your association with them may be as intimate as our own, we subjoin such facts as we have been able to gather in regard to the cups and their original donors.

One of these vessels, lettered "For the Church, M. T.," is so

ancient that its origin cannot now be traced; neither could it be by the eminent Church historian of an hundred years ago. This fact suggests the thought that it may have been brought by the Church on its embarkation from England, and possibly was the cup, and the only one, used in its first communion service after "that great ship, the Mary and John, had laid its precious charge within the rude lap of these Western shores." The other vessel was the gift of Mrs. Elizabeth Clement, widow of Augustus Clement. They sailed from Southampton to New England in the ship James, of London, in April, 1635; they joined the Church in Dorchester in 1636; removed to Boston in 1652, but subsequently returned to Dorchester, where Mr. Clement died October 1, 1674. His widow, Elizabeth, presented the cup to the Church in 1678, two centuries ago.

The separation from the First Church to establish a second, did not arise from any alienation, but was a matter of necessity, the congregation having outgrown its meeting-house. Your own Church edifice, as you are aware, was dedicated on Thursday, October 30, 1806, Rev. Thaddeus Mason Harris, the pastor of the First Church, and then the only minister in the town, preaching the dedication sermon from Acts II: 42: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." The whole Church met together for their last communion service on the following Sunday, November 2. Dr. Harris preached from 1st Cor. X: 17: "We, being many, are one bread and one body; for we are all partakers of that one bread." It was a communion of mingled joy and sadness; sad, that they had met together for the last time in that old house of their worship, their reverence, and their love, to them the "very house of God, and gate of heaven;" joy, that another house, beautiful and comfortable, awaited their coming.

On that occasion, Dr. Harris concluded as follows: "Finally, Christians, we are now to commune together at the table of the Lord, and to repeat there our vows of fidelity to Him, and of love to each other. May we thus acquire some pleasing conceptions of that heaven of love and peace and glory, where one temple will contain the large assembly, one love engage all their affections, and one anthem of praise, tune all their voices." In the afternoon of the same day, he preached in your meeting-house the first sermon after its dedication, from Ephesians II: 17, 18, and closed as

follows: "Be perfect, be of good comfort, be of one mind, live in peace; and may the God of love and peace be with you."

Although the whole Church assembled together for the last time on November 2, 1806, it was the latter part of 1807 before dismission was asked to form a second. It was granted December 21, 1807, when sixty-four took their leave, with an affectionate parting address, which was answered by one equally kind and courteous; and your Church was gathered January 1, 1808. Of all who left the First Church, and of those that remained, and of ministers and delegates who took part in your Church-gathering, but one survives; the great Shepherd has gathered them, pastors and people, into His all-embracing fold. Many of both Churches have reached the age of three-score years and ten, and, with the surviving sister by whose hand we send this letter,

"Walk thoughtful
On the silent, solemn shore
Of that vast ocean
We must sail so soon."

"Grace, mercy and peace," and abundant prosperity to Pastor, brethren and sisters of the Second Church. We reiterate in the name of the First Church, its parting address at your own Church-gathering, which closed as follows:

"Finally, brethren and sisters, accept the benediction we pronounce with pious application to heaven in your behalf; and may the God of Grace, who hath called us into His eternal kingdom and glory by Jesus Christ, assist, establish and settle you; and in whatever respect we be separate on earth, may you and we be joint members of the Church of the first-born, whose names are written in heaven."

S. J. BARROWS, *Pastor of First Church.*

HENRY HUMPHREYS,
EBENR. CLAPP, } *Deacons.*

Respectfully communicated to the Second Church of Dorchester, by the Pastor, Deacons, and sister Abigail Upham, of the First Church.

DORCHESTER, Dec. 17, 1877.

To this the following answer was returned:

JANUARY 4th, 1878.

*To the First Church in Dorchester—Greeting:*

It gives us great pleasure to communicate to you the following votes, unanimously adopted by the Second Church, at their meeting this day:

*Whereas*, The First Church in Dorchester has most kindly presented two ancient Communion cups to this Church, on the occasion of the Seventieth Anniversary of its formation; therefore,

*Voted*, That the Second Church gratefully receive this valuable gift,—that the cups be suitably inscribed,—and that the letter of the pastor and deacons of the First Church accompanying them, be entered on the records of this Church.

*Voted*, That the following communication, with the vote recorded above, be sent to the donors, in the name of the Second Church, signed by its officers:

The Second Church in Dorchester has received, with much pleasure and gratitude, the Communion cups presented by the First Church, in token of their regard and good will. These articles, valuable in themselves, are still more so for the hallowed associations connected with them, and the kindly feelings with which they are tendered. From this time they will be constantly used by us.

We desire to cherish all the sacred memories of the past; to remember that we sprang, not by dissent, but by friendly separation, from a church ancient and honored; and to express in the act of receiving these cups, our hope that the kind feelings now existing between the Churches may long continue.

It was very gratifying that this gift was transmitted through the hands of our venerable sister, Mrs. Upham, the sole survivor of those who were banded together in Christ, seventy years ago.

Cordially reciprocating all expressions of good will, and wishing you grace, mercy and peace, we are, in behalf of the Second Church,

J. H. MEANS, *Pastor*,

JOSEPH CLAPP,
JAMES C. SHARP,
ELBRIDGE TORREY,
ELLIS HOUGHTON,
ELIJAH CUTLER,
} *Deacons.*

# HYMNS.

Sung at the Dedication of the Meeting-House, 1806.

Now condescend, most gracious Lord,
  Thy kind assistance to afford,
And to this waiting people show,
  That God will dwell with men below.

Here give thy Gospel great success,
  Both minister and people bless;
May they in gifts and graces grow,—
  Then God will dwell with men below.

Here may the unconverted find
  Pardon of sin and peace of mind;
To mournful souls let comfort flow,—
  Thus God will dwell with men below.

Now, Lord, to Thee, supremely great,
  This house we humbly dedicate;
Now fill our hearts with grace and love,
  And may we dwell with Thee above.

Not alone, by cloud and flame,
Israel out of bondage came;
But, O Lord, in every age
Thou dost guide man's pilgrimage.

We this day would all confess
Thy dear love and faithfulness,
Which hath led through joys and tears,
This, Thy Church, these seventy years.

Here our fathers, firm, though few,
Builded better than they knew;
Faith and hope their labor cheered,
Nor in vain these walls they reared.

For, redeemed by heavenly grace,
Sinners here found resting-place;
Here, by toil and sorrow tried,
Saints through faith were sanctified.

Thou, who didst our fathers lead
As of old Thy chosen seed,
Lead their children by Thy hand
Till they reach the promised land.

*Joseph A. Torrey.*

COMMEMORATIVE SERVICES

OF THE

# Seventy-Fifth Anniversary

OF THE

## SECOND CHURCH, DORCHESTER.

1883.

# SERMON AND ADDRESSES

COMMEMORATIVE OF THE

## SEVENTY-FIFTH ANNIVERSARY

OF THE

# Second Church, Dorchester,

DECEMBER 31, 1882, AND JANUARY 1, 1883.

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Boston:
FRANK WOOD, PRINTER, 352 WASHINGTON STREET.
1883.

*To the Rev. Edward N. Packard:—*

The undersigned members of the Second Congregational Church and Parish of Dorchester, in accordance with the general sentiment expressed, herewith present you their thanks for your very appropriate and interesting sermon delivered on the occasion of celebrating the Seventy-Fifth Anniversary of the founding of this Church, and request a copy thereof for publication.

MARSHALL P. WILDER.
MRS. WALTER BAKER.
ELBRIDGE TORREY.
B. C. HARDWICK.
FRANK WOOD.

JANUARY 5, 1883.

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*To the Hon. Marshall P. Wilder and others:*

DEAR FRIENDS,— In response to your kind request I hereby place my sermon in your hands for publication, thankful if, in any way, it may contribute to the preservation of the lessons of the past.

EDWARD N. PACKARD.

DORCHESTER, Jan. 10, 1883.

# Anniversary Sermon,

BY

## REV. EDWARD N. PACKARD.

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"And thou shalt remember all the way which the Lord thy God led thee."—
(Deut. viii. 2.)

A person of seventy-five years cannot be regarded as a curiosity for age, nor can this church indulge in antiquities to-day, even though its roots run far back into puritan New England, and stretch themselves under the sea to feed on English soil. One of the two communion-cups presented us five years ago by the First Church of Dorchester, had been in constant use among our fathers for more than two hundred years; and the other, older yet, may have been brought over from the mother country, where it had stood on the Lord's table before the days of the "Mayflower," or of the "Mary and John." Many words and phrases of our Covenant have been repeated since the foundation of the town, two and a half centuries ago, and still we are not venerable, save in so far as worth makes us so. While none of the original sixty-four members survive, the oldest of our living company * was a young lady of twenty, another † was a girl of seventeen, and another still ‡ was a young man of eighteen, when the Reverend Council gathered here on New

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* Mrs. Hannah Stone. † Miss Eliza Withington. ‡ Mr. Isaac S. Houghton.

Year's Day, 1808, to organize this church after our pattern of things.

But, in spite of our comparative youth, we have a history which can teach us lessons of extraordinary interest and present value. And it is our grateful task on this occasion to return to the distant sources of the full stream on which we are borne, to watch its rise and its early turbulent struggles, and then to follow along its peaceful and ever-widening banks till the sound of the outer sea, stretching before us, strikes upon our ears. For a time, let us seek communion with the sacred past that is with God — with its glory and its grief, with its toil and its hope. Let us summon into our presence the invisible multitude who have thronged this place, year by year, bringing to it the throbbing heart of childhood and the feeble pulse of age, and who, one by one, have gone away to join "the other living called the dead." Nor shall we, in this, seek the indulgence of mere sentiment or of self-gratulation, for a church of Jesus Christ is a divine creation; its place is marked out by Providence; it has its separate part to play in the living organism of which Christ is the head; God leads it on, and we humbly and gratefully may recall his dealings here, and "remember all the way which he has led us."

This divine guidance will appear as we recall, —

## I. THE ORIGIN AND FORMATION OF THE CHURCH.

It came into being by a necessity. If you can erase from your imagination all sights and sounds of the city — the shriek of the locomotive, the twinkle of street-lamps, the intrusive telegraph-pole, and the frequent mails; if you can obliterate in fancy most of our shorter streets, with the beautiful homes that line them, and then picture a quiet country town, with broad, fertile farms, through which there stretched a few elm-lined roads, not as yet desecrated by the horse-car; if you can picture one church and congregation gathering at

Meeting-House Hill on Sunday mornings, from South Boston to Mattapan, to listen to the one minister of the town,— then you can form some idea of the Dorchester that was at the beginning of this century; of the Dorchester that had been for one hundred and seventy years, with its one shepherd and one fold for the slow-growing and widely-scattered flock.

But this was not destined to continue. The church became over-crowded. The town grew rapidly in this direction. Families began to complain of the long distances they had to travel on the Lord's day for worship, and attempts were made to persuade the town to build a new meeting-house, and levy taxes for the support of a second minister. When these efforts had failed, several enterprising souls formed themselves into a company of proprietors, counted the cost of their tower, and had this edifice finished and dedicated more than a year before the church was formed for its occupancy. Ground was broken in August, 1805. An interesting group might have been seen on this spot, to signalize the beginnings of so important an affair, and to see the frame-work go up. Rev. Dr. Thaddeus Mason Harris, the minister of the town, — and for forty-three years in that relation, — offered a prayer for the divine blessing upon the work formally begun. We may suspect that water was not the only beverage for the refreshment of the workmen, even though they were building a house for the Lord. The times of this ignorance God winked at, but now commandeth all men everywhere to repent.

A year later — October, 1806 — the building was consecrated. It was styled at the time "decent and elegantly commodious." Its seating capacity was about what it is now — eight hundred. Twelve more windows than we now see, let in the rather superfluous sunlight. The children will be interested to know that the bell was cast by Col. Paul Revere, whose midnight ride on the eve of the battle of Lexington, has been made famous by Longfellow—and whose patriot soul may have gone into the metal when it was cast, for it has never yet given an uncertain sound. In 1828 a

chapel was added to the church. In 1852 a clock was placed in the tower, as a gift from Col. Walter Baker, immediately before his death. In 1869 fifty persons joined in contributing eleven thousand dollars for the erection of our present chapel.

About thirty years ago the square high pews disappeared, and "Ichabod" was written on the original pulpit. But, with all these alterations, the building remains to-day with substantially the same expression, inwardly and outwardly, which it bore seventy-five years ago when the morning sun paid its first unavailing salute to the pine-apple on its top.*

Thus, as I have said, a home was prepared for the church yet to be. In the latter part of 1807, sixty-four persons sought and obtained dismission from the First Church in Dorchester to form this present organization. The names of Capen, Clap, Withington, Tolman, and Robinson appear thirty times in this list of sixty-four. Affectionate letters passed between the old church and the new, and the severance was effected with the best of feeling on both sides. It was an admitted necessity. Doctrinal questions played no part in the separation, although the times were ripe for

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* It seems fitting to preserve here a record of those from whom this church has received valuable legacies and gifts. In 1810 Luke Trott donated a wood-lot, which the church still holds, containing about fifteen acres, situated in what is now the town of Hyde Park. In 1847 Dr. Codman bequeathed the land on Norfolk Street now used as a parish cemetery. He also left a legacy of $1,000, the income to be paid to widows of the church. In 1865 Mrs. Maria Brown bequeathed $1,000, the income to be given to widows of the church and parish. In 1867 Mrs. Lusanna Tucker added, by bequest, $300 to the Codman fund for widows. In 1870 Miss Betsey Oliver, who had previously given $2,000 to the parish, left $500 to the church, the income to be divided among the needy of the church and society. The pulpit Bible, which has been in use more than fifty years, was a gift from Hon. John Welles; the clock in the church from Hon. James Bowdoin. The clock in the tower was given by Col. Walter Baker, in 1852. The communion-service consists of two ancient cups presented by the First Church, a tankard given by Dr. Codman, cups from Christian Baker, John Capen, Patience Capen, Mary Codman, Sarah Topliff, Arethusa Leeds, and John Capen, Jr., and plates given by Henry Gray. The baptismal basin was given by Dr. Means. The communion-table was presented, in 1867, by Theron V. Shaw.

startling and distressing developments throughout all New England, in which this church was to be called at once to play a conspicuous part. If we see God's hand in the *natural* demand for a new church in this growing part of Dorchester, it appears more clearly when we come to study the character which the church was to assume, and the trials it was to undergo, in preserving the ancient faith. Here it was to suffer for Christ's sake, and for the sake of all the churches that exalt Him as "Lord of all." It was to stand out as a lighthouse in the darkness and mist of widespread unbelief. Rapidly events were shaping themselves so that if the gospel of Christ was to be preached in this region as it had been by the venerated pastors of the former times, new churches must come into being or old ones must be newly infused with its unwasting life. For seventy years before 1808, a silent and almost unseen disintegration of faith had been going on in New England. Dr. Hopkins, of Newport, in 1767 prepared a sermon especially for this latitude, and preached it in Boston, where he feared "that the doctrine of the divinity of Christ was much neglected, if not disbelieved, by a number of ministers." Religion and morality were at a low ebb during much of this period. The terms of admission to the churches were loosely held and applied, and discipline was relaxed. The prayer-meeting and Sunday-school were things of the future. The clergy as a body — learned, dignified, devout in bearing, scriptural in language — spent their energies too often upon propositions none could dispute, avoiding sharp definitions in doctrine, or passed to the other extreme, and discoursed upon abstruse themes that none cared to dispute, and that had little bearing on the real needs of souls. Those who were gradually working away from the faith of the gospel as it has been held by the Protestant churches, were cautious and conciliatory in their discreet warfare. They denied little, but they disparaged creeds, and questioned the right of councils to inquire minutely into the theological belief of candidates for the ministry. The name Unitarian

was generally disavowed until many years after this church was formed; and in the years of bitter conflict here — from 1809–1812 — the parties did not stand out on a clearly defined doctrinal issue, but moved in a well-recognized drift, either toward or away from the faith of the Fathers. The words "bigotry," "narrowness," "liberality," and "Protestant liberty," were in the air. We hear echoes of the same conflict to-day, and hints of its possible renewal.

Such was the state of things when this church came into being, in 1808, and was immediately sent by Providence to the front where the battle was beginning that has not yet ceased. Harvard College had just been lost to the evangelical party, by the election of Dr. Ware to the Hollis professorship, and Andover Seminary was about being formed to supply the deficiency. Park Street Church, Boston, was only a prayer-meeting, destined to take shape as a permanent organization in a little more than a year. The Old South was the only Congregational Church in the city that held fast to the old faith. The "Boston Association of Ministers" was without theological form, and in chaotic unrest. Many most pious and excellent men, in and out of the ministry, found themselves in the conflicts that were about to come, forced to take sides against their will, and were counted as belonging to a party, while they were entirely devoid of party spirit. While there was intense heat and bitterness all around, and the lines were sharply drawn, there were many whose hearts were less clouded than their minds, and though ranked as among the non-evangelical party, they always remained truly loyal to the Christian Bible and Sabbath, and to Christ himself. We should remember that the liberal defection grew and took shape in our own household of faith. Perhaps it never would have arisen had the piety of our churches been more vital during the eighteenth century. The salt was losing its savor, and the lamps were going out.

We can see, then, with what solicitude the formation of a new church would be regarded. Rev. Dr. Harris, in his address to the congregation on its departure from their old

home, besought them to cherish "an accommodating disposition" and a "pacific purpose." So the Rev. John Peirce, of Brookline, in the sermon preached at the formation of the church, renewed the appeal. In this condition of things there was to be made by the new organization the selection of a minister. Who could come to meet the demand? Let us this morning notice the guiding hand of God,—

II. IN THE CHURCH'S CHOICE OF ITS FIRST PASTOR AND HIS WORK.

Rev. John Codman was about twenty-six years of age when he appeared at a preparatory lecture here, in the autumn of 1808, and preached from the text, "I am not ashamed of the gospel of Christ." Born in Boston, graduated at Harvard College, possessed of an ample fortune, he passed safely through the tempting and trying influences of the hour, and was kept fast to the simplicity there is in Christ. He early showed an earnest piety. There were no theological seminaries in the country, and to perfect his preparations for the ministry he betook himself to Scotland, in 1805, where the newer inventions in theology have not found easy room, and where the religious atmosphere was more inspiring, to a young soldier of the cross, than that of Boston. After preaching, studying, and visiting the Continent, for about three years, he returned to his home, was invited to preach here, produced at once an excellent impression, and was duly called by church and parish. It shows the temper of the times and of the man, that he would not accept the call unless his position was perfectly understood by the whole people. He wrote them an extended letter, in which he said that if he came he must preach the "doctrines of the Cross — doctrines not always congenial to the hearers — doctrines taught by Mather, Warham, and Maverick." The church replied, and urged his acceptance of the call, "even though there be a difference of opinion among us [they said] respecting some parts of the Holy Scripture." They

desired him to come as a peacemaker. In accepting the call he again wrote at length, saying that he should "seek to promote *that peace* which is founded on true Christian principles, not on carnal security; and that unanimity which is the effect of the general acceptance of evangelical truth, and not of indifference to religious opinions."

The ordination services took place Dec. 7, 1808. William Ellery Channing — then twenty-eight years of age — the warm friend of the pastor, preached the sermon. Both his hands and voice at that time were those of a true Jacob, a "prince that had power with God." And now we may take our appeal from the Channing of world-wide fame,— champion of liberalism in religion,— to that younger Channing, nearer the primal inspirations of his soul, who stood in this place, and said: "The salvation of man is the leading object of the providence of God. For this, the Son of God himself left the abodes of glory, and expired a victim on the cross! My Christian brethren, when we look on the people of our charge can we hope that every soul is safe? that the sigh of acceptable penitence has ascended from every heart? Are none living without God? And is it not a thought unutterably affecting, that these are all trembling on the verge of the grave? that soon, very soon, one or another will be forever removed from the reach of our warning voice, to receive an irreversible sentence from the righteous Judge? Negligent minister, look forward to the tribunal of God! Behold a human being there, condemned, whom thy neglect has helped to destroy!"

The young pastor began his ministry with zeal and earnest directness of aim. The strong truths brought home to the heart produced conversions, but aroused opposition, so that not a year had passed before some forty members of the parish expressed to him in writing a desire that *different* things might be said to them the next Sabbath. They petitioned for *indiscriminate* exchanges, with a view to securing, now and then, a less exacting sort of a message. At this distance the request (or demand, as it soon came to be) looks puerile

and absurd; but there was a certain show of justice in it, which we must admit when we consider the singular relation of the parish to the minister in all the New England communities at that time, and always previously. The early Fathers placed within their civil and ecclesiastical system the most conflicting elements.*

Down to the beginning of this century, town and church were practically coterminous. The common territory was to-day a parish, voting a minister's salary, to be assessed on the inhabitants; and to-morrow the same corporation was a town, voting bridge, school, and road taxes. In other words, a man was taxed for his minister, just as he was for any other public necessity. This gave to the town certain rights over the choice and maintenance of its pastor, or pastors, and we easily can see that around the churches there might be a very large and important body whose wishes might not coincide with those of the churches, and that this division would increase as the piety of the churches declined. What was never thought of by the early Fathers came to be a fact in due time. In the decay of religion in New England, the ministry became, in many cases, unsound, and joined in feeling with the parish against the church. By and by, when the revolt from orthodoxy became general, parishes searched out their legal rights that had been slumbering quietly in our State laws; when lo! by judicial decisions, that were probably sound, the churches found that they had no rights apart from those held by virtue of their union with the parish; or, in other words, that the parish was their legal superior, so that if one church-member remained with the parish, he would be the church. These legal decisions were not reached at the time of our troubles here; but after 1820, when the famous "Dedham Case" occurred, about eighty churches in New England were turned out of doors by Unitarian parishes, either by votes of expulsion or by treatment that made seces-

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* See Minutes of the National Council of Congregational Churches, 1877, — Report on the Parish System.

sion a necessity. They went out without records, communion-plate, or hymn-books; and in this way so many of the *first* churches, founded by Pilgrims and Puritans, retained the rights and titles without the early faith.

To the request for indiscriminate exchanges made by several in the parish, with a view to securing occasional liberal preaching, Mr. Codman made the reply at once that the pulpit was his own so long as he was pastor, and that he could not bind himself to exchange with any man or any body of men. It was on this small issue, ostensibly, that the battle was joined and continued with increasing bitterness for three years. The malcontents chose a committee to act for them. With great discretion Mr. Codman refused to meet with this committee, lest he or they should unguardedly say something that might be wrongly interpreted. He required that all communication on the subject to him and from him should be in writing. The correspondence proceeded to a wearisome length, and to no result. A few aggrieved church-members joined in preferring charges against the pastor, which the first council that met here threw out of consideration, as not proven. But the great majority of the congregation sustained him, from first to last, by prayers and by many tokens of confidence. Souls were converted in the midst of all these trials. In 1810, nineteen, in 1811, fourteen, and in 1812, eight, joined the church on confession of faith. The congregation did not diminish in numbers. Seventy-three gentlemen joined in a letter of confidence to the pastor, and one hundred and eighty-one ladies sent in an address, in which they entreated him to bear up against the host of troubles that beset him, as a good soldier of Jesus Christ. During these dark days a few women began to meet weekly for prayer, from house to house, and although for a time laughed at and subjected to petty persecutions, they continued steadfast, until their children, converted in answer to their united prayers, came in to take their places, and to continue the custom until the present time. After two years of disturbance, of corre-

spondence, of many foolish and malicious attacks upon the pastor, a council of twelve churches, six selected by each side, was called Oct. 30, 1811. The main point of discussion concerned the exchanges. There was an equal division, and so no conclusion was reached. Six months passed, and again a council was gathered, May 12, 1812, and before them the issue was raised whether Mr. Codman's pastorate, all things considered, should end. Again there was an equal division of opinion, but the moderator's vote decided in favor of the pastor's remaining.

We can see that such a division among the referees would give courage to the disaffected party. The war continued. A vote was at last secured in the parish, passing by a majority of ten, reciting, among many incendiary statements, "that the ministerial and pastoral connection between Mr. Codman and the parish be extinct," and a committee was appointed to supply the pulpit until further orders. This was on the 24th of November, 1812. The next Lord's day, November 29th, a strange scene occurred within these walls. A deputation was sent during the week to warn the pastor not to preach, as trouble was ahead for him if he did; but his only reply was in being on hand unusually early at church, on Sabbath morning, accompanied by a few of his friends. On entering this room, eight men, some in farmers' frocks, were found posted on the stairs of the pulpit and around its foot, for the purpose of excluding the pastor. He advanced as if to enter his accustomed place, but turned aside, of necessity, and sat down in the seat under the pulpit. The senior deacon of the church, Stephen Badlam, a magistrate, ordered the rioters to desist, but it was in vain. Mr. Codman began the usual services, and in the midst of the first prayer another preacher, engaged for the occasion, entered the church, and was admitted by the guard to the pulpit, where he sat silently until the morning service, conducted by Mr. Codman, was over; and then, after receiving suitable warnings from the pastor, and being forbidden to preach in another's pulpit, he began his own service, to which a few only remained. By

means of a judiciously short intermission, he had nearly finished his second sermon when Mr. Codman appeared with the people for the afternoon worship, which was conducted in the usual manner. Although there was no allusion during the whole day to the troubles, his morning sermon was from the words "Casting all your care upon him, for he careth for you," and in the afternoon, "Father, forgive them, for they know not what they do." This brought matters to a climax. On the very next day so strong was the revulsion of feeling that a compromise was effected, by which all who desired to do so could withdraw, and receive compensation for their pews. About ten thousand dollars — furnished by the pastor — was thus returned to pew-owners who retired, and, in time, formed the third religious society in Dorchester; and thus four years from the beginning of his pastorate, December, 1812, Mr. Codman saw united and happy people around him, and the land had rest for more than forty years.

During all this contest he showed the highest qualities of a religious leader. If the gospel was to be maintained here in its purity, where there were so many divergent views, and where the temptation to dilute it was so strong, no man of ordinary powers could have filled the anxious and conspicuous part. Here he stood contending earnestly for the faith, not for himself alone, not for this church alone, but for the wide circle of churches in the land, all threatened with great perils. In that trying period there might have been here a very learned and pious minister who was lacking in *good judgment* or *courage*, and then his efforts would have been as water spilt upon the ground. Or you might have had one of unquestioned wisdom, who lacked Dr. Codman's charming *personal qualities*, and then he would have fought alone, and have come home, perhaps a victor, but slain, and lying on his shield. Or you might have had a piously *pugnacious* man, whose orthodoxy would have turned rancid, and who would have only thrown coals upon the fire. But from these dangers the Lord spared you. He sent you a wise, loving, strong, courageous leader who understood his

rights, and was not to be easily shaken from them. There are different sorts of courage that arouse our admiration; but surely there is no higher form of the quality than that which was shown so clearly on this spot, through those dreary years, by that young pastor — the courage, I mean, by which he could look on and see his heritage as a speckled bird, all the birds around about being against her; the courage by which he could see the home of sweet charities and of the Holy Spirit's abode torn with dissensions, and presenting an unseemly spectacle to a jeering world, without losing hope, nor "bating one jot;" the courage which enabled him to triumph over the timid counsels of pious friends alarmed for the ark's safety, and over the judgments of respected brethren in the ministry whose friendship he valued; the courage by which he could endure to be pounded without flinching, and with no loss of good nature; and all because he saw clearly, beyond the smoke of battle, a lasting peace, and heard the voice of the great Captain bidding him go on. Such was his courage. You needed a man who could "watch, and fight, and pray," and "there was a man sent from God, whose name was John."

Upon the *ostensible* issue, as to exchanges, all would agree that the pastor was right. Upon the real, underlying issue, it would be natural for us to say that he was equally in the right, and that the two are one and the same thing. I will not appeal to our own hearts, nor to the history of the past seventy years here, which have shown God's favor to us so clearly. We have very recent testimony from an acknowledged leader in the liberal ranks, that the Bible, as held by our fathers, is an Orthodox book.* "It yields" (I quote) "what is called the Orthodox creed. . . . . Only that kind of ingenious, special, discriminative, and, in candor I must add, forced treatment which it received from us liberals, can make the book teach anything but orthodoxy. The evan-

*Paper read before the Unitarian Club, Boston, November, 1882, by Rev. Geo. E. Ellis, D.D., published in the *Christian Register*.

gelical sects, so called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creeds between them and ourselves." And he declares that the first step taken by the liberal ministers with those coming to them from our ranks, is to lead them to a reconsideration of their views of the Bible.

By such acknowledgments we see clearly that if the faith of the "Mathers, and Warhams, and Mavericks" of old was to be perpetuated here, if the Bible was to be maintained on its old footing, it must be earnestly contended for, in a day when so many were leaving it. And if it were merely a *traditional* faith that was in peril the battle was not worth fighting. Only the faith given us by Jesus Christ himself, and imbedded by the Holy Spirit's presence and guidance in the heart of God's people from age to age, is worth fighting for. We are willing to enter a race with any and all who do not see eye to eye with us, and to abandon our positions the moment they can show us something nearer to the heart of the gospel. If these rectified views of the Bible, if the denial of Christ's divinity, and of the Holy Spirit's personality, will prompt men to a more passionate desire after the salvation of the world than we have had, lead to greater self-sacrifices, call out larger gifts than ours, more quickly raise the degraded heathen to Christian manhood than our methods do, open a fairer heaven to faith than we have been able to show, *then* we will abandon our old ways for what is proven to be better; but, until that time, we shall not change our Bible nor our creeds.

No doubt to those early trials of pastor and people is due that remarkable attachment to the church which is seen here to-day, and that peculiar honor and regard for the pastor which makes his work always attractive and rewarding. Nor need we doubt that He who suffers with his people has been drawn to this church, and bestowed especial favors upon it for its faithfulness in the time of its trial.

From the period we have been considering, onward to the end of a forty years' pastorate, Dr. Codman gave himself

wholly to the duties of the minister in this parish; to which were added many others, that came to him in view of his well-known character as a sound adviser and benevolent friend. He loved his people, and they loved him. He could truly say of them: "Who is weak and I am not weak? Who is offended and I burn not?" He was equally at home, and equally welcomed, in the houses of the poor and of the rich. He was an active member of several Boards of Missions that began their work in his day; for a time an overseer of Harvard College, and long a Trustee of Andover Seminary. On one occasion, it is said, as he landed in Boston from a tour in Europe, he learned that the Seminary Trustees, of whom he was one, were about to meet at Andover. Immediately he took his place in the coach, rode out to the meeting, and sat in council with his brethren before coming home to see his family, from whom he had been separated for months. On being gently reproved for this, he said, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." He probably suffered the reputation of being a good fighter, but he was a man of warm heart and genuine humility of spirit. His house was the seat of wide hospitality, and many a minister from across the sea was introduced to New England, in that home on the hill and this pulpit. Thus, happy in his work, with a wife his equal in every respect, devoted, brilliant, beloved, he taught daily, and from house to house, for many years; until in June, 1847, although then only sixty-five years of age, he had premonitions of an approaching end of earthly scenes and cares. In October he ceased to preach; two weeks before his death he broke the bread and poured the wine at the communion-table; and on the morning of Dec. 23, 1847, the bell above us sent forth the tidings that his people would see his face no more.

The records show that he attended 649 funerals; solemnized 295 marriages; baptized 783 persons, of whom all were infants but 83; received to the church 639 members, of whom 482 were received on confession of faith. In 1827,

54, in 1840, 33, and in 1842, 35 were received on confession; nor has there been one of the seventy-five years past, in which such additions have failed to be made. Dr. Codman was the foster-father of the Village Church, formed with his hearty approval, in 1829, by the removal of twenty-one members from our own ranks. The building in which they first met was here used as a chapel, and, as a gift from Dr. Codman, was moved to the Lower Village in 1828. For more than a year Dr. Codman paid for the entire support of the church there, and always maintained a warm interest in it, giving to it in money over four thousand dollars.

But in remembering all the way in which the Lord has led us, how plainly do we see his favor in,

### III. THE SECOND PASTORATE OF THIS CHURCH.

It was a remarkable providence that bore the people over the perilous passage between the old order and the new, so that no one could tell when the one was over, and the other really begun. The transition was as silent and free from jar and dissonance as that from the old moon to the new.

About three months before his death, Dr. Codman called to his personal assistance a young man just from the seminary, who so administered his trust that, when the pastorate was vacant, nothing was more natural for the people to do than to call him to its duties. Rev. James H. Means was ordained and installed, July 13, 1848, and continued his office until Dec. 31, 1878—a period of over thirty years. Few churches in the State can show two consecutive pastorates covering three-score years and ten;* and we are to find the secret of the extraordinary record both in the pastors and

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* The pastorates of Rev. Dr. Harris, and Rev. Mr. Hall, his successor, in the First Church, Dorchester, covered a period of eighty-three years. Rev. Dr. Leonard Withington, once a member of this church, has been settled since 1816 in Newbury, and is still living. His term of service, with that of his predecessor, Rev. Dr. Popkin, extends over seventy-eight years.

the people. There are few churches now remaining, as has been remarked, where the minister is held in so high a regard for his work's sake, as here. This regard creates, in its turn, a corresponding affection and fidelity on the minister's part. When Jacob served seven years while waiting for Rachel, they seemed as a few days, for the love he bore her.

A *long* pastorate is not in itself a blessing, unless it possesses the other desirable dimensions of breadth and depth, — breadth of culture and sympathy, and depth of spiritual knowledge and influence. That these three elements were found proportionally in the thirty years' work so recently closed here, needs no proof on this occasion. We might point simply to the record of labors done. Four hundred and eighty-three members were added to the church under Dr. Means, of whom 304 joined on confession of their faith. In 1877, 39 were so received at a period of deep interest. Five hundred and ninety-four funerals were attended, and 255 weddings solemnized. To the incessant activities of the pulpit and lecture-room, and of visitation from house to house, where especially the consolations of religion were so welcome, let us add the more public duties — the attendance on frequent councils, as the changing forms of pastors around, coming and vanishing, made your pastor seem like a rock in a stream. Let us also add to these, the labors which our schools and benevolent societies are so ingenious to invent, and to which he gave himself generously.

But all this is superfluous. It is a great work for any man to lead an increasing flock for thirty years into green and new pastures of life, without failing to find food convenient for them, nor to receive from them all along the way proofs of love and confidence. All this was done here with unquestioned success. The pastorate ended as happily as it began and continued. Its responsibilities and honors were handed over to another, freely and trustfully. You might have expected that this would be so; that the relations of your pastor to his successor would be marked with courtesy and consideration, and that he would retain his old place by

giving it away. You might have expected him to become, as he has, a model parishioner. You might, I say, have looked for this; but good men, even ministers, do not always do what we expect them to do. Unfortunately, in this world of imperfections, their graces, at times, seem to hold out to the end of the pastorate, and then there is a vacuum. I can only quote, in closing this inadequate sketch, the words of another on a similar occasion: "Far distant be the day when any one standing here, shall be able, without restraint, to portray this character. And may this presence which inspires, long check our eulogies."

In 1864 Dr. Means resigned his charge, on account of impaired health; but the people were unwilling to accept the resignation. They generously insisted, rather, upon his taking an extended vacation, and he was absent from his duties for more than a year, visiting Europe in the meantime. During this period Rev. James G. Vose, D.D., now of Providence, performed the pastoral work in a most acceptable manner, both in the pulpit and in the homes of the parish, where he left a lasting impression upon all hearts. Those were the times that were trying men's souls throughout the land. The Civil War was upon us, and the pulpits and churches kept alive the flame of patriotic hope in darkest hours. From the congregation at large, thirty-six enlisted in the army, of whom seven were church-members. Ten of the thirty-six gave their lives to the cause.

My own first acquaintance with this church was formed in the summer of 1869, when I came here from Andover to supply the pulpit, for a Sunday, in the pastor's vacation. I have no means of knowing what execution the sermons did; but it is a singular fact, that friendships formed here at that time were the immediate links in a chain of circumstances which led to my settlement in the West, and to my call here, after about ten years. I see the good hand of God toward me, in those years among the people of my first love,* and in a sphere unlike, in many respects, this present one. Then

* Evanston, Cook County, Ill.

I was with a newly-formed church, recognized at my ordination. The pastor was as new as everything else. The first experiences of ministerial life stand by themselves, and are sacred. Even its mistakes, and annoyances, and sorrows come to have a value, as we look back and see what lessons were being taught us. I was installed here on the 8th of April, 1879. The unanimous call, the cordial reception given to me and mine, the sympathy and prayers lavishly poured out at a time of domestic affliction, gave me the needed courage and strength for the arduous duties opening before me. Nor could the efforts of any minister receive a more ready appreciation and support, than mine have found here to the present hour. I have said that the roots of the church run far back into the early days of Dorchester. In 1660, when Richard Mather was minister, he secured a vote of the town granting certain lands, the proceeds of which should be used as a ministers' fund. This property, held by the First Parish, was equitably divided, in due time, with this parish, and held in one or another form, yielding a small interest, until my day here. Then, when the question of a dwelling-house for me became a serious one, it was voted to appropriate the seven thousand dollars on hand from the old legacy, to the erection of a parsonage. Thus a beautiful and commodious home has been secured to the pastors of this church, from funds set apart two hundred and twenty-two years ago. Let us never question Mr. Mather's wisdom and foresight, however much he might question our ideas of architecture, if he should revisit these scenes.

But we pass rapidly to mark the hand of God, —

## IV. IN THE CHANGING FORMS OF CHRISTIAN THOUGHT

and life during the past three-quarters of a century.

Just as this church was formed, and in the midst of the dissensions about us, a great revival wave was sweeping over the land, and transforming the lifeless churches with new hopes

and purposes. The change began to come with the latter part of the last century, when religion on these shores, as all must confess, had to a great degree lost its power. In 1792 there began an unbroken series of revivals that blessed not only New England, but the whole of our country as it then was. In many cases they began with overwhelming power; in others quietly. The ministry usually led off in special efforts, going two by two upon extended tours, and remaining several days with the churches, in what were called protracted meetings. Prayer-meetings were introduced as a new and most efficient measure to promote the conversion of souls. Special efforts were made for the children and youth, which crystallized in time in the establishment of the Sabbath-school, with its uncounted train of blessings. There was a wholly new spirit abroad, destined to abide and develop a new style of Christian living, more in harmony with the great last command of the ascending Saviour, "Go ye into all the world, and preach the gospel to every creature." This command, where it has been unknown or suppressed by tradition, becomes a revolutionizing power on being revived. When our first pastor was settled, in 1808, Samuel J. Mills was in Williams College, to which he had come, the offspring of a revival in his home in Torringford, Conn., with a burning desire for souls. He set Williamstown on fire with his zeal; and among the converts of a revival there, in town and college, were Gordon Hall and others, now famous. In 1810 the American Board was formed, to send these young men, and others who should be led by their example, to the heathen. Thus a revival in one church, was the direct instrument in the organization of our great missionary work among the heathen, and of its vast uplifting influence upon the piety of the land. Among the earliest gifts to this work were those from our own church.

As the idea of converting the world took form, there appeared in rapid succession the "American Bible Society," the "Home Missionary Society of Massachusetts," and then the "American Home Missionary Society" in New York.

Attention being called to the need of ministers, prayers began to be offered up for our colleges, and precious revivals followed in the years 1819, '20, '21. The "American Education Society" was formed in 1816, and the Day of Prayer for Colleges began to be observed, on the last Thursday of February, in 1823. There are those in this audience whose memory covers almost the entire period of organized missionary effort in our land, and who can compare the spiritual condition of our churches to-day with those of the former times, before the thought of a perishing world impressed itself upon the Christian heart.

When the disciple ceases to make his own soul his chief study, and the mercury of hope is no longer dependent for its motion on his changing moods; when, instead of this, he looks upward to Christ, and outward upon his coming kingdom, a great and radical change has been effected. What such a change does for the individual, to enlarge, and purify, and empower him for service, has been done in good measure to the whole Christian Church of America since this century came in. Its eye is now as never before on the great Captain, and its heart as never before longs for the world's salvation.

Meanwhile, through all these years, the *social* life of this people has been changing. Seventy-five, even fifty, or thirty years ago, this was mainly a very quiet and independently prosperous farming community. The habits of the people were simple, and their expenditures moderate. Now, we are a part of the city, and the evidences of great prosperity are seen on every hand. Let us rejoice that with increasing wealth there has been an increasing benevolence; not, it is true, in perfect proportion, but still in a measure that encourages hope; for only as we give as the Lord prospers us, steadily, largely, and freely, can we have his favor in things temporal or eternal. Our ideas of giving have been broadened by the pressure of missionary effort.

Notice, also, the change that has come over the *spirit of the Christian life.* While the old faith has been proclaimed,

the method of God's Spirit with souls has been undergoing a transformation.

Christian life is better and happier in its tone now than in former generations. There is more looking up to Christ, and out on men's wants and woes, and less looking in on the heart, that always deceives. There is less meditation to-day than formerly, but more action — a loss and a gain. Conversions are usually attended now with less outward struggle than formerly; and what is sometimes called the power of the world over the church, is really often the power of the church over the world. Worldliness is no longer gauged by arbitrary marks. The happiest change, perhaps, has come in the encouragement given to the children to enter the active Christian life, and assume its benefits and titles. When, early in our history here, a young man of nineteen joined the church, the pastor recorded the important fact. When Rev. Richard Tolman, then a boy of thirteen, came before the committee for examination, they were at first disposed to think he was playing a joke, or indulging a childish whim; but a little conversation showed them that they must let in the moral phenomenon, and trust Providence for the safety of the church. There was once a false solemnity and gloom thrown around the act of professing religion. Youthful piety was not repressed, but it was not expected, as it now is. Ten years after the church was organized came the Sunday-school, which has grown with our growth; until now, the names of four hundred and nineteen, a large part of whom are adults, are studying the Word of God together. Here, during these past years of our history, has been a silent but wonderful change. The hearts of the fathers have been turned toward the children, and the hearts of the children toward the fathers. The Word of God is a new world since 1808. The Holy Land has been explored; Bible characters that once were hardly associated with earth, now live and walk before us, as real beings. Wonderful manuscripts of the New Testament have come to light, making possible and desirable a revision of our familiar version of the Bible.

Exhumed cities have lent illustrations of Scripture truth, and the discoveries in Egypt have risen to the dignity of a science. Thus the process goes on of lighting up the Word of God. Our theories of its structure may be called upon to give room for others more consonant with attested facts; but let us never doubt that He who is ever admitting us to the mysteries of his works, will continue to let fresh light fall upon his Word, to renew its truth and power.

Lastly, my friends, let us behold the hand of God in,

### V. OUR PRESENT OPPORTUNITY.

Never was the door opened so widely before us as now, nor the calls to labor more urgent and promising. Can we meet our duties as faithfully as our fathers met theirs? The children born in this parish have grown up to regard this church with much respect and veneration. Shall we secure the children of the stranger, and create the same love in them? Let us open our hearts and doors so widely that the light of Christian love may be ever going forth and ever attracting. We must plan largely for the future, and use flexible methods of winning and holding men. One chief source of our growth and power will be found in the Sunday-school, rapidly growing, already cramped for room, and asking for enlarged facilities. Our local work must receive a larger share of self-sacrifice and expenditure than it has secured hitherto. The men and women who have given influence and solidity to this church — how fast they are passing away! Will their sons and successors make good their places? And shall we not all, wherever our homes have been, unite in the earnest service of our blessed Master, who has called us unto this vineyard before calling us into his presence on high?

In this very imperfect manner I have endeavored to set before you some of God's evident leadings in the history of this church. We love to trace them.

From the beginning, twelve hundred and seventy-seven names have been enrolled here, of whom more than two-thirds have joined the church upon confession of faith. Fourteen of its members have entered the ministry, and another is expecting to do so. The present membership is three hundred and eighty-six, of whom forty-five are non-resident. Since 1808, all the other religious organizations in the town, save the First Church, have come into existence. In 1859, six of our members were dismissed to form the church at Neponset. The church has been in all these years a light-house for the region; not a flash-light, but a steady beam. It has been like a clock that does not strike, but keeps good time.

We are now passing through a period as trying to faith, in many respects, as any that has preceded us — even as that in which the church came into being. All moves quietly, and, to the casual observer, all is secure; but we need another great awakening in the land to restore religion to its true place as the guide of life, and to clear the air of malaria.

There are certain *truths* that need reviving; they have been misconceived, or ignored, or presented in untimely and ineffective ways. The eternal world has been less real to us than it was to our fathers. There is a manifest weakening of the faith-principle for which great revivals of religion, personal work with the aroused consciences of men, and the voice of the young convert telling of his joys, would prove to be restorative. "The heavens are become astronomical." We are tempted to be critics of the Word, rather than disciples of the Master. There never was a time when it seemed more possible to walk by sight than now — but for that very reason we are in deadly peril; for although we *see* more than our fathers did, like them we must *walk* by faith.

Moses Stuart wrote to Dr. Channing, sixty years ago, that the questions at issue were narrowed to one — whether we had a *natural* or *revealed* religion as our guide and hope. The same question is before us under new forms. One thing is sure: if the same kind of Christian life, of missionary zeal,

of growing benevolence, of holy aspiration, is to continue, which has been seen here in the past, it must spring out of the same old faith that has here been professed. No other seed will bear this kind of fruit. Dr. Henry B. Smith left recorded in his note-book the following words: "Infidel science will rout everything excepting thorough-going Christian orthodoxy. All the flabby theories and the molluscous formations and the intermediate purgatories of speculation will go by the board." But another thing is sure: the Lord reigneth, and ever carries forward his kingdom to glorious issues in a bright future. Thirty-six years ago the first pastor of the church declared that his mind was at times oppressed with gloomy forebodings with respect to the future of his beloved people; but that they vanished when he remembered God's peculiar blessings in times of past trial, and as he looked down the vista of time and saw multitudes of souls born to glory in this house.

Let this same joyful confidence be ours to-day, and always. "God shall bless us, and all the ends of the earth shall fear him."

# Commemorative Services.

The seventy-fifth anniversary of the formation of the Second Church, Dorchester, came on Monday, Jan. 1, 1883. It was determined, however, to take the Sabbath day immediately preceding — Dec. 31, 1882 — for the historical sermon and other appropriate services, and to assemble socially on Monday evening for addresses, in connection with the presentation to the church of portraits of its first two pastors.

### SABBATH-MORNING SERVICE.

The Sabbath was mild and agreeable, and the attendance was large at this, as at each of the three services of the day. The church was decorated. Large century-plants were placed in front and on each side of the pulpit, and the galleries and pillars were trimmed with evergreen. The motto "Glory to God in the highest," stood upon the wall above the pulpit. The musical exercises of the morning consisted of the Doxology, a *Te Deum* by the choir, and a Response, together with the congregational hymns, —

"How did my heart rejoice to hear,"

and

"Oh, where are kings and empires now?"

Rev. James H. Means, D.D., offered the Invocation, and led the people in the reading of the forty-fifth Psalm. The venerable Geo. W. Blagden, D.D., who preached the sermon at Dr. Means's installation, read selections from the sixteenth

and eighteenth chapters of Matthew, with appropriate and interesting comments, and led in prayer. The pastor then preached the historical sermon.

### THE COMMUNION.

At three o'clock in the afternoon a communion service was held. Rev. Dr. Means made brief but impressive remarks, and Rev. Dr. Blagden officiated with the pastor at the table.

### THE EVENING SERVICE.

The Village Church and Trinity Church, Neponset, united in the service. Rev. R. F. Gordon, of Neponset, read selections of Scripture and offered prayer, and the hymn "Pleasant are thy courts above" was sung; after which Rev. A. C. Thompson, D.D., of Roxbury, was introduced by the pastor.

### REMARKS OF REV. DR. THOMPSON.

Many happy returns of the day, my friends — happy returns to you collectively, as a church of Christ. Such is the hearty greeting of sister churches and their pastors in the neighborhood. Yours is an organism that has life — spiritual life; and which lives on, while its several members — all the original members — die.

Many happy returns of the seventy-fifth birthday! When one is turned of three-score and ten, there is apt to be sensitiveness about having the age known. In all the books of the Bible — sixty-six of them — there is a record of the age of but one woman. The earthly life of a human being, singly considered, is reckoned by decades; the life of a community by centuries. At seventy-five a man is old, but a church is youthful. Many, many a return to you, therefore, of this glad anniversary!

For an individual, or for an association, the first of January, any year, is a good day on which to be born. New-Year's Day was the birthday of Zuinglius, the Swiss reformer; of Bürger, the German poet; of Edmund Burke, the orator; of Maria Edgeworth, the writer.

The first of January, *Anno Domini*, 1808, was a particularly good time at which to come into being. On that day the legalized importation of African slaves into the United States ceased forever. It was in the year 1808 that Napoleon Bonaparte abolished the Spanish Inquisition. That same year four Bible societies were formed in Massachusetts, to further the gratuitous distribution of God's Word; and Charles Thomson, Secretary of the Continental Congress, finished and published a translation of the Septuagint version of the Old Testament into the English language.

On the sacred Scriptures, the infallible Word of our God, rests every true church; and every church is also itself "a pillar and ground of the truth," bound to be an exponent — in belief and life an exponent — of the everlasting verities, and the imperative precepts of inspiration. A church is neither a club nor an insurance company: it is a colony of the kingdom of God, with the Lord Jesus for its head. The central conception thereof is an organization entirely unique, unlike any other under the sun, as to origin, relations, and privileges. Its sanction and its vitality are not of this world; they come from no source lower than the great white throne, and Him that sits thereon — the Holy One in whom is vested sole kingship, as well as sole priesthood and the office of prophetic sovereignty.

This church is a temple of the living God, "Jesus Christ himself being the chief corner-stone." For three-quarters of a century there has been here an endeavor to maintain, not unity of profession merely in the bond of ecclesiasticism, nor unity of ceremonies in the bond of ritualism, nor unity of notions in the bond of ignorance, but "unity of the Spirit in the bond of peace"—a living, intelligent, efficient unity, whereof the Holy Spirit is the author. The fruit thereof is

peace, harmonious co-working, attended by progressive, individual sanctification.

This is the diamond anniversary of a Congregational Church. Father Goodell, of Constantinople, once remarked: "First, Papacy; second, Episcopacy; third, Presbyterianism; fourth, Congregationalism; then the millennium."

You, Christian friends, have remained loyal to the faith of our fathers. From your "Articles of Belief," distinctive evangelical doctrines have not been eliminated. You have not adopted a set of generalities, to which Mohammedans or heathens might subscribe with little strain of conscience — generalities so vague and pointless as not to command the respect, even, of an unconverted man who has strong, good sense. Men are against confessions, because confessions are against them. But if silence regarding the doctrines of grace is pardonable, if error is harmless, then is revealed Truth valueless. The gathering of this brotherhood was a heaven-sent New-Year's gift to the county and to the Commonwealth. As concerning the advent of Christ's forerunner it was said, "Many shall rejoice at his birth," so say we of this church. Very different would have been the life here and the life hereafter of hundreds, but for the event of January 1, 1808.

This church is to be congratulated for its pastors and teachers. It has not existed for its ministry, but its ministry for it. To all your neighbors you have been an example in the treatment of pastors; and your pastors have been a worthy example to their compeers. When the hundredth anniversary shall come round, — these century-plants now about the pulpit being, perhaps, then in blossom, — may the third pastorate be congratulated for being still in the midst of a blossoming and fruit-bearing career.

Delicacy forbids my saying here and now what I would like to say in regard to the beloved man whose official life was wholly identified with you, and whose continued natural life is still a joy to so many. But there is one who "fought a good fight," and who has "finished his course." To his

memory a word, at least, of filial reverence is due. Something over forty years ago, his right hand, with the hands of other fathers, was laid upon my head when ordination vows were assumed. I can feel the pressure to-night. Solemnly did he also address the young pastor: "I charge thee in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

At the close of the service that venerable man turned and gave a most cordial grasp of the hand — a grasp all the more gratifying because, being a perfect stranger at that time in this region, I had never, till then, seen one of the pastors within fifty miles of Boston. Among other pleasant things, he said, "Make free use of my library." I never availed myself of the offer; nor have I ever heard the name of Dr. Codman since without a grateful remembrance of that hour. Little deeds, little words of kindness, sink deepest into the human heart. It will not be long before I shall look for the clasping of that hand again. May there not now gather round him a goodly fellowship of glorified ambassadors of Christ once in this neighborhood — Daniel M. Lord, William M. Rogers, George Richards, Silas Aiken, Ebenezer Burgess, Lyman Beecher, Edward N. Kirk, Nehemiah Adams, Jacob M. Manning? Possibly there comes a holy, silent salutation at this hour from on high.

After the singing of "The Shining Shore" by the congregation, the pastor introduced as the next speaker Rev. Solomon P. Fay, pastor of the Village Church.

### REMARKS OF REV. MR. FAY.

When children go home to see their old mother, it is a joy to them to find, though she is seventy-five years old, that "her eye is not dim, nor her natural force abated." It de-

lights them to see the old house well-cared for and kept from decay, with all new improvements added. They are glad to find the food set before them as nourishing and good as in the days of their childhood.

Such is our feeling to-night, in coming back to greet this, our spiritual mother. We see here signs of growth and strength, not decay and weakness. We see the old truths the fathers loved, and for which they "fought a good fight," still loved, and presented in new and attractive forms. Old faces are indeed gone, and strong hands have laid down burdens; but new ones have come to carry them, and they do it cheerfully, too.

Principles that gave a vigorous life to this church from the beginning, are loved and cherished to-day as at the first. All New England remembers the stand Dr. Codman and this church made in relation to the essential doctrines of our faith. And we of the Village Church remember it was this zeal that led them to establish our church, fifty-three years ago. The Village Church was then set as a breakwater against the tide that threatened to sweep the people of our village away from the essential doctrines of the Cross, as you believed them.

Thirty-five years ago I came down from Andover with my classmate, Rev. Dr. Means, who introduced me to Dr. Codman. The firm faith and determined will that led him to face the power of error, then growing strong in New England, was written in every feature of his face. The same essential elements have been in the teaching of his successors. This is one great cause of the present strong life of this church.

Then, from the beginning, this has been a *benevolent* church. When she sent out the little colony of our church at the village, she gave them not only her good wishes, but also the means of housekeeping. The vestry of this church was given us for our first meeting-house.

Dr. Codman's own personal gifts, at different times, were over four thousand dollars in money. His was not an intel-

lectual faith merely in the old truths he so loved; but it was that faith of the heart, that sincere affection, that led him to count nothing dear that was needful to their support. His strong mind and long and active ministry so rooted these two principles of faith and benevolence, and they have been so well maintained by his successors, that this church is known as sound in the faith, and generous in giving.

But few churches for seventy-five years have been so favored of God in its ministers. Dr. Codman represented the more vigorous doctrines of grace, in which, perhaps, conscience and combativeness were prominent: this laid a strong foundation. But in later years we believe that love has been the stronger influence in the development of these doctrines. A deep, disinterested, spiritual benevolence, growing wider and higher, has been the fountain out of which the preaching of his successors has flowed: hence this is now a progressive church, taking a forward stand on questions that stir the feelings of men. Still, it is our joy to know it has not been a divided church. I believe it has not been so disturbed for fifty years as to require a resort to arbitration. The minister has been the center of affection and confidence, and you have followed him as a leader, when you would not have been willing to follow each other. Love has been predominant in preaching, and you have answered to it.

It is for these reasons that I bring to you to-night the love and congratulation of your eldest daughter. We rejoice in your prosperity, in your strong hope, and in your bright prospects for the future. We rejoice that the faith, and charity, and love that gave birth to our church still marks the life of this.

God bless the dear old mother, is the prayer of your first born.

### REMARKS OF REV. DR. J. O. MEANS.

Rev. J. O. Means, D.D., Secretary of the American Board, was introduced as a long-time friend, and namesake of the

second pastor of the church. We regret that we have not a fuller report of his remarks.

After pleasantly alluding to his name, as that which induced the pastor to invite him to be present, and to his standing in the pulpit of the Second Church twenty-five years ago, he said: —

This anniversary occasion was one for great *expectations*. Very few churches had been so favored in their organization; everything had been prepared and fitted for it. It started out strong in faith, and had filled the place assigned to it, and had continued to rise higher and higher. How many souls had risen up to call it blessed! What distant isle of the sea had not been warmed by its sunshine? What region in the wide world had not been blessed by its charities and prayers? It had no need to be ashamed of its characteristics; time for its perfection had not yet come, but it had been distinguished for intelligent piety and square dealing with all, at home or abroad. It was a good specimen of a church in these days of skepticism. If it could be greatly multiplied, how long before the Millennium would come? It had life enough in it to bear fruitage in this world and in the world beyond.

Dr. Means alluded to the long lives of some of its members who had fallen asleep, and said the life of the church flowed on, with its noble history behind. He called upon the members of the Second Church to make the anniversary an occasion of consecration for the future, so that it might be said hereafter, "The past was as nothing."

The choir rendered the well-known hymn, "Lead, kindly Light," after which remarks were made by Rev. E. K. Alden, D.D., Secretary of the American Board.

### REV. DR. ALDEN'S REMARKS.

No church liveth to itself. This is pre-eminently true of a church whose history is as significant as is that of the Second

Church of Dorchester. When the first pastor of this church, at his ordination, at the age of twenty-six, distinctly avowed his unshaken faith in the peculiar doctrines of the gospel, "the doctrines of the Cross," declaring his purpose by these to live and by these to die, expressing his desire to be in the succession of the first pastors of the ancient Dorchester church, "Warham, and Maverick, and Mather," and when the faithful men and women of this church stood around him and upheld his hands in sympathy and prayer, it was an historic hour — not for him and you alone, but for the ministry and churches of New England. When, a little later, he stood upon the platform beneath this pulpit and preached from the text, "Casting all your care upon Him, for he careth for you," upon a memorable day seventy years ago, that act was the germ of the seventy years which have followed, and of all included in its history.

It was this decision which gave him and this church to that evangelical movement which now constitutes the honorable record of the past two generations. That movement meant not alone fidelity to Biblical truth, but what was vitally connected with it — revivals and missions, the aggressive work of the kingdom of Christ. Some of the leaders in this movement were on the other side of the Blue Hills, and they and their churches welcomed as strong coadjutors this church and its young, manly pastor. One of the ministers included in the number of those who were expressly enjoined not to exchange with the pastor of the Second Church of Dorchester, was Rev. Jonathan Strong, pastor of the First Church of Randolph. He was in the goodly fellowship of such men as Griffin and Huntington of Boston, Morse of Charlestown, Bates of Dedham, and Gile of Milton. The successive pastors and members of the First Church of Randolph, and of the other churches in that vicinity, where there was a tenacious adherence to "the faith once delivered to the saints," were greatly strengthened by the noble stand taken by this Second Church of Dorchester and its pastor. His name became a household word on the other side of the Hills,

associated with such men as Dr. Storrs of Braintree, Mr. Perkins of Weymouth, Dr. Hitchcock of Randolph, Daniel Huntington of North Bridgewater, Mr. Brigham of East Randolph, Mr. Ward of Abington, Dr. Sheldon of Easton, Dr. Calvin Park of Stoughton, Dr. Burgess of Dedham, and many more who did a noble work for evangelical religion in Norfolk County and vicinity, even though Suffolk experienced some defection.

I am permitted to speak here to-night as a representative of the children on the other side of the Blue Hills who remember Dr. Codman when he preached there on exchange — one of the ministers the children, as well as their elders, loved to hear. How vividly do I recall one of the first sermons I ever heard from his lips, upon the twenty-third psalm. Nor have I forgotten his hand laid upon my head in benediction when, as a boy, I was endeavoring to begin the Christian life. His blessing has rested upon many outside of his own immediate flock.

It may be proper to add, in this connection, that among the names which were mentioned last week at the two hundredth anniversary of the First Church of Bradford, of those who were led to Christ in the great revival of 1806, from Bradford Academy, in fellowship with Ann Hazeltine and Harriet Atwood, was that of Mary Wheelwright. And who Mary Wheelwright was no one need inquire in this church and congregation. It is a noble trio of names, and they are worthily associated as representing the fellowship of "the gospel of the kingdom," the last as honorable as the first — Ann Hazeltine Judson, Harriet Atwood Newell, Mary Wheelwright Codman.

This church, by its decision seventy years ago, put itself into the line of the great aggressive work of the kingdom of Christ for this land, for all lands, and for all coming generations. Who can compute what the loss might have been on the side of the truth, and what the grave consequences in the direction of error, had this church and its young pastor in that critical hour decided wrong!

We praise God to-night that you have been true to your history from that day to this. As the first pastor of this church, after nearly forty years of active service, laying aside his trust, escorted the second pastor in his youth to these pulpit stairs, then broke the sacramental bread for the last time, and went up to glory; and as the second pastor, after a generation of faithful labor, compelled through impaired health to retire from his loved work, has been permitted to welcome its third pastor as a brother beloved,—so making continuous one pastorate in its threefold unity of the same faith and the same Lord,—may we not hope that it shall so continue for all days to come? For your present pastor, before he entered this pulpit, and before we knew him by name, many prayers ascended that he might be worthy of this goodly succession, and hold up steadfastly with his predecessors the same precious cross of the same Divine Redeemer. Our prayers are answered; and as we have reason to believe that the next twenty-five years will mean more for the advancing kingdom of Christ than the last seventy-five, we congratulate both him and this church to-night: first, on the sacredness of the trust you are permitted together to cherish as you review the past; and, secondly, upon the greatness of the opportunity into which you are now permitted to enter, as you move on to the more momentous future.

The pastor then said a few words in view of the close of the year, and the last of the seventy-five years' services in the place where the congregation was sitting. As he stood, he said, that afternoon at the communion-table, in the deepening twilight, the features of those before him became indistinct, and it was easy to imagine the changes which the coming years would bring, in which the continuity of the church would remain, while every individual there present would be gone. There might be within the sound of his voice some one who had resisted the appeals of both the pastors preceding him in that place, who had listened to

Dr. Codman, and remembered him well, who had heard the invitations and warnings of Dr. Means year after year, and yet had not come to Christ. There might be some boy or girl present, undecided in religion, who might at this time decide for eternity.

The hymn "Coronation" was sung, and the audience dismissed with prayer, and the benediction by Rev. Dr. James H. Means.

### MONDAY EVENING. — PRESENTATION OF PORTRAITS.

At half-past six o'clock in the evening a collation was served in the ladies' parlor in the upper part of the chapel, which was crowded to its utmost capacity. The divine blessing was invoked by Rev. J. T. Tucker, D.D., one of the earliest members of the Sabbath-school. The pastor called attention to the gift just made by Mr. Edward B. Robinson, of Portland, of a picture of the meeting-house as it was in 1849.

At half-past seven the company re-assembled in the chapel below, where, on each side of the platform, oil portraits of Drs. Codman and Means had been placed, concealed from view. The pastor introduced, as chairman of the evening, the Hon. Marshall P. Wilder, as one who for forty years had never refused the call of the parish. Col. Wilder was received with hearty applause, and spoke as follows: —

### REMARKS OF HON. MARSHALL P. WILDER.

We are assembled, my friends, to complete, by the proceedings of this evening, the commemoration of three-quarters of a century in the history of the Second Congregational Church of Dorchester.

Most sincerely do I congratulate you on the preservation of our lives, and that we are permitted here to erect another

memorial in remembrance of that Divine Goodness which has blessed and prospered us to this time. Happy are we to welcome so many old friends, and especially the clergy who have been associated with us for a long course of years, who have stood by us as wise counsellors and teachers, and whose voices we are always so glad to hear in our sanctuary. Most devoutly thankful are we to be favored with the presence of our beloved ex-pastor, who, for thirty years, stood as the faithful shepherd of this flock, and who, with true paternal affection, still watches for its welfare, and worships at the same old altar. And we would, in this connection, also acknowledge the kindness of our heavenly Father in sending us our present beloved pastor, whose fidelity, ability, and devotion we desire here most gratefully to record. Nor would we fail to remember, on this occasion, our heartfelt gratitude for the self-sacrificing labors of those loving help-meets of our various pastors which have contributed so largely to the prosperity of this society and the happiness of this people.

Especially thankful are we to have with us this evening the family representatives of that good man, for forty years the pastor of this church, whose love for this parish and his people are among the choicest memories of the past, and whose influence in promoting peace and harmony will be gratefully cherished and remembered long after this meeting-house, and the graceful elms which he planted, shall have moldered into dust.

The history of Dorchester and its churches is full of interest, and did time permit it would be pleasant to linger among the memories of the past, and trace their history back to the time when our ancestors landed on our shores; but this has been so well delineated in the services of yesterday and on former occasions, it needs but little further notice by me. Suffice it to say, however, that this church has been especially distinguished for its strict adherence to the faith of its founders, and for the peace and harmony which has prevailed among its members, and also for the unanimity

with which it has made choice of its pastors. To this, I think, we are indebted, in a great measure, for its prosperity and perpetuity; and were it my province to advise, I would leave as my first and last injunction that whenever you are deprived of a pastor, you would settle another without delay.

Three-quarters of a century have elapsed since the formation of this parish. How wonderful the changes that have taken place during this period of time! How grand the march of Christian civilization, of letters, of science, and of everything which pertains to the elevation and welfare of the human race! How glorious the dispensations of the gospel! When this church was formed, there were only about twenty churches in Boston; now, we have within the limits of our goodly city more than two hundred; and so great is the increase, that more than two thousand houses for public worship have been erected in the United States during the past year. But I feel, however elegant other churches may be, that none will ever be more dear to us than the one in which we now worship. Then, the American Board of Foreign Missions had not been established. Then, there were no regular Home Missionary Societies, and only a few missionaries, and those among the Indians. Then, Sunday-schools had not been attached to our churches; now, they are special departments of all our churches, and are among the choicest blessings of our day. And when we look for a moment outside of the pale of the church, how amazing the progress of the age! How marvelous the facilities of intercourse throughout our land! When this society was formed, and for many years after, there was not a mile of railroad on this continent; now, we have one hundred and ten thousand miles — and it may be interesting to know that the first mile laid was upon the soil originally within the town of Dorchester. Then, the population of the United States was only from five to seven million; now, it is nearly, or quite, fifty-five million souls.

But I must not prolong this strain of remark. Suffice it to say, that we are living in an age transcendently superior

to any which has preceded it, and in which our good old town of Dorchester and this old parish has its full share of influence. Seventy-five years have elapsed since the formation of this parish: truly, God has been gracious to this people, and we would here most devoutly render thanksgiving and praise for the mercies which he has bestowed on us.

And now, as we erect another memorial-stone to mark the way in which He hath led us, let us inscribe on its tablet,

> "Thus far the Lord hath led us on,
> Thus far his power prolongs our days;
> And every evening shall make known
> Some fresh memorial of his grace."

Yes, thus far the Lord hath led us on. But who shall stand here at the close of another three-quarters of a century? Few, if any of us, will then be in the land of the living. But this church, we believe, will go on prospering and to prosper, and generation after generation will rise up and bless the memory of those who laid its foundation, and have cherished and nourished it to the present time.

But we are here, my friends, for another purpose this evening — that of receiving portraits of the former beloved pastors of this church, which are hereafter to adorn these walls, and to be transmitted to those who may come after us, as precious memorials of the beloved ones who have watched over us for our spiritual good.

Col. Wilder then said they were favored with the presence of the representatives of the first pastor, and introduced Robert Codman, Esq., of Boston, as the son of a godly sire.

### REMARKS OF ROBERT CODMAN, ESQ.

I have come here this evening, my friends, to present to you the portrait of the first pastor of this church, in behalf of his family. In accepting it I would not have you feel the

obligation arising from a gift. On the contrary, our thanks are due to you for requesting this portrait; for, as I remember the peculiar love which my honored father had for this church and people, I know of nothing which would more have gladdened his heart, at the expiration of his forty years of ministry, than to have known that, nearly forty years thereafter, this request would have been made by the children of the children whom he had baptized.

In the few words which I shall have to say, the principal thoughts which I would express is this peculiar, and, I think, remarkable, pastoral love. It began in the severe trials of a theological controversy which marked the first years of my father's ministry; it continued increasing, year by year, through his whole life, and one of the chief cares of his dying hours was that his mortal remains might repose as near as possible within the shadow of this church. This love for his people was something more, I think, than ordinary human love: it was not only of the heart, but of the spirit; it was that high, supreme love which existed between the pastor and his flock; it was that love which united those who, in these scenes, once lived and walked together in the life of their Lord, and in union with him; and this love was so pure and spiritual, and was so deeply planted in his nature, it was so a part of his very self, that I like to think that he took it with him beyond the gate of that tomb; and that, in some way, during all these years he may have been present with this church and people. And with this thought I can understand the kind words of your pastor in his letter of invitation to me, when he said, "Your father is yet alive in this parish."

It is an especial satisfaction to us, my friends, to know that this portrait is to be a companion to that of your second pastor; not only because he was a chosen and beloved successor, and because he has more than fulfilled high expectations, but because he has, in his long pastorate, so generously sought to cultivate the memory of his predecessor among his people.

And we have also to thank your present pastor for his kind welcome to us, and for the hearty and unselfish interest he has taken in an occasion like this, in which, for the moment, the present is lost in the past.

These two portraits, my friends, will not only remind you of the continuity of the worship of God in this place for three-quarters of a century, but around each of them will cluster memories of the past. This portrait of your second pastor, soon to be unveiled, will to very many of you revive recollections which you will cherish with pleasure and gratitude. Around the other, to a few of us will gather memories equally dear, and hallowed by a long lapse of years.

To myself, this very place seems filled with recollections of my childhood; and all the while that I have been here this evening these memories have thronged upon me in quick succession. In the place of this new chapel, I seem to see the old Sunday-school room, with its bare walls and hard benches. I can almost see the very forms of the old teachers who gathered here on Sunday mornings nearly fifty years ago, in the heat of summer and the cold of winter, to instruct us in the Word of God. I can remember how punctual and faithful they were. I can recollect how I have seen them coming here struggling through the new drifts of snow, and in that room, often as cold as the outer air, laboring to direct our lives in the ways of God's laws, and in the works of his commandments. And oh, my old friends (and I have already seen some of you here to-night who can recall these memories with me), if, as we look back through our lives, we can remember one single successful struggle against a temptation; if we have been urged to a single duty by a conscience made tender and watchful by early training; if, in all these years, we have felt a striving from above calling us to a higher and better life,— who shall say that we do not owe it to those faithful men and women who thus labored for us in that distant past? May it not be due to some seasonable word spoken by them, to some kind entreaty, to some beneficent example of theirs, to some fervent prayer, perhaps, which,

on one of those winter mornings, went up to heaven — for you or for me?

It does not matter, my old friends, under what form we may worship God, through what channel we may seek his grace, whether we kneel at an altar or lift the heart direct to him in a simpler worship, I think we can all unite this evening in a tribute of gratitude to those teachers and guides of our childhood who, at least, tried to do something for us.

I cannot close without telling you how pleasant it is to me to be introduced here by an old and valued friend of my father — one whom he used often to say that he was proud to have for a parishioner; one whose long-extended life among you has been so full of good deeds and good words; so active, yet so blameless; so filled with grateful recognition of all that is beautiful in nature, that it seems to me like some bright and shining chain which links the past and present of this parish together.

The portrait of Dr. Codman was then unveiled, and received with hearty applause. It is a copy of one by Huntington, by Mr. Edgar Parker, of Boston, who also painted the portrait of Dr. Means.*

Turning to Mr. Codman, Col. Wilder expressed to him his great gratification, and that of all present, in receiving the beautiful portrait, and then said, "I know of no one so competent to respond to the address of Mr. Codman, as the successor of the first pastor."

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* At a meeting of the church, Jan. 12, 1883, the following vote was unanimously passed: —

*Resolved*, That the hearty thanks of the church are due, and are hereby tendered, to Robert Codman, Esq., and the family of Dr. Codman, for the generous gift of a life-like portrait of their honored father, our first pastor.

*Resolved*, That we gratefully accept this gift, and that the portrait be placed in a suitable position in our chapel, and guarded with care, that it may long remain before us and our children.

Rev. Dr. Means then took the platform, and addressed the following words to Mr. Codman: —

ADDRESS OF REV. DR. MEANS.

Mr. Codman: — The Second Church of Dorchester receives, with a most deep appreciation of your kindness and generosity, the valuable gift you have just bestowed. There is no danger that your father would have been forgotten, but now that those who knew him personally are so fast passing away, it is well that this memorial should be placed upon these walls, to meet the wants of those who inquire what manner of man was he to whom this church was so greatly indebted.

The fact that his ministry began with the infancy of the church, and that it continued so many years; the fidelity with which he labored; the bold and noble stand he took for the truth in a controversy which attracted the attention of the whole community, and has given this church a historic character; the delight with which he preached the doctrines of the cross, — all these made his career memorable.

But more than all, as the secret of his success, was that abounding, genial love which still beams out from that benignant countenance, and which in other days brightened every home in the parish, and irradiated every pathway. He was the good shepherd who knew his own; who bore the lambs in his arms, and yearned for the wandering and the lost; who went before the flock in every path of service and of self-devotion. It will give new power to his example to have his features represented here. Those lips have language still; those eyes watch whether we are faithful to our trust; and in that roll is still written the message of the unchanging gospel. We gratefully accept this offering of filial piety, feeling in our hearts that it will be a constant incitement and joy. We say, adapting Cowper's words on receiving his mother's picture, —

"Time has but half succeeded in his theft:
Himself removed, his power to bless us left."

The Chairman then felicitously introduced Rev. Daniel Butler, several years pastor of the Village Church.

EXTRACTS FROM THE REMARKS OF REV. MR. BUTLER.

I am truly grateful, Mr. Chairman, for the kind words with which you have introduced me to this reunion of friends. The place and the occasion, by the power of association, carry me back to the beginning of my professional life, and awaken pleasant memories of those now distant years. In looking upon the face just now unveiled, I am reminded of the interest which our ever loved and venerated friend was wont to feel in the gatherings of his people. One who knew him cannot repress the exclamation, "Oh that those lips had language!" It seems strange to see and not hear him, and take his offered hand, and receive his heart-felt welcome. If the epithet "*Father of the flock*," was ever appropriately conferred upon the faithful pastor, it surely belongs to him — since to every one connected with the parish he ever felt and manifested a personal regard. What one of his surviving friends now present has forgotten the conscious pride with which he repeated the words, "*My people*"? To all that pertained to their temporal welfare he felt the interest of a friend. He could weep with those who wept, and rejoice with those who rejoiced. Very profound were the views he entertained of his responsibilities as the spiritual guide of his people. The truths announced in the Scriptures, and formulated by the wisdom and piety of the faithful in past ages, he received with unquestioning confidence; and it was his joy to unfold them in all their breadth, and in their manifold application to the life and character of those of whom he had assumed the oversight.

For his associates in the ministry he ever cherished the warmest regard. The stated meetings of the Association he rarely failed to attend. For many years, by universal consent, he presided at its gatherings, and was, beyond any other one, the life of the occasion. His wealth and his social position

had no power to separate him from his brethren, or to weaken his appreciation of their respect and affection. One cold winter morning, as "Cesar," the favorite of his master, and one of the noblest animals that ever trod these streets, was drawing us over the Milton Hills on our way to a meeting of the Association, he remarked, "I wanted to come in the carriage this morning, but I don't like to do anything different from my brethren."

* * * * * * * * *

No fitting conclusion can be made of this gathering without some reference to her whom we remember and revere as the wife of your pastor. I can command no language that will fully express my estimate of her character and her usefulness. Of uncommon personal attraction, with conversational powers fitted to shine in any circle, and that made her welcome in every circle, it was among the destitute and afflicted that she felt especially at home. When not prevented by sickness, she was accustomed, as she once told me, through all her married life, to watch with the sick at least once every week; and this, too, when her home-cares were most engrossing. She was in everything but the name, a true *sister of mercy*, commissioned and sustained by the One she loved. One day, when quite worn out by the visits she had made and by home-cares, she said, playfully: "I have sometimes regretted that men were not allowed to have more than one wife. I often feel that I would like an associate who could take care of the home, and leave me all my time for the parish." Often have we heard the most touching expressions of gratitude from the poor she had fed, from the afflicted she had comforted, from the sick by whose lonely couch she had watched through the night, cheering by her gentle ministries of word and act the sufferer. "I was sick and in prison, and ye came unto Me," forms part, we doubt not, of the welcome that greeted her upon the farther shore.

We speak of them as dead; but are they not alive, and with us here to-night in their remembered lives? Do they not

visit your homes, as in thought you recall them, or as they have been described to you who were never favored with their sight? The good cannot die.

Mr. Butler was followed by Rev. Calvin Cutler, of Auburndale, a child of the church.

### REMARKS OF REV. CALVIN CUTLER.

Mr. Chairman and Friends: If any one should set out to collect and assort the facts in the history of this church, he would have his hands full; and ten to one there would be a good many missing, after all. It cannot be otherwise. We put on record the leading facts, and leave out the little ones. And yet, life for the most part is made up of little things, apt to be overlooked, but not to be despised. Many of us can look back to events in our experience which at the time seemed of no account, but which we now see to have been turning-points in our life — as a stream, after it gets well a-going, will carry all before it, but when it is starting, a little thing is enough to change its course.

Highly as we prize the services of pastors, uncorrupt in doctrine, in manner plain; the faithfulness of deacons, sober all the week; the stability of those men of the broad aisles, and the bald head; the excellencies of those mothers in Israel of a former generation, there is a chapter unwritten yet — about the boys. And it is not brief, like that one about the snakes in Ireland; for in a parish that prospers, there will always be boys.

My particular connection with this ecclesiastical society as one of the boys, began in the ministry of the first pastor. For several years I was associated with him in the care of the parish — a sort of pastor not *emeritus*, but *interritus*. It was mine to like his pony. What boy of those days does not remember that pony? — how fat he was, how black he was, how swift the swing of his short tail! Some of the heads of the Doctor's discourses have slipped my mind, but the points

of his pony were imprinted so deeply, that time's effacing finger has failed to rub them out. It seems but yesterday — it must have been more, for that was Sunday — that we were out together, the Doctor and I, with the pony, making a pastoral call. With a fine sense of propriety, we arranged that he should make the call and I should watch the pony. Each of us fulfilled the duties of his office to the satisfaction of the other, for when he came out and got into the sleigh we both were smiling, and as he took the reins he made me a memorable offer, and these were the terms of it: "When you get to be as old as I am, and I as young as you are, I will make you a present of this pony." That promise was kept without a breach. [If it had been yourself, Mr. Chairman, who had made me such a promise, seeing the years touch you so lightly as they pass, I might still be living in hope that something would come of it.]

It belonged to me, also, to attend the Doctor to and from the evening meetings; to catch on behind the carriage, and run for dear life — not more for his than for my own — when the nights were dark; for those were not the days of sidewalks and street-lamps.

We who should go gleaning facts among the boys, would pick up many that are not down in the books. They could name the occupants of all these surrounding sheds, and those that were tied to the outstanding posts; how they used to back round when the doxology was sung, like alumni at commencement in the order of graduation, and start for home in the same succession all the year round. Who but they could count the tassels that used to hang around the edge of the high pulpit, or tell the tints of the great feather fan that was in it, and the rich folds of drapery behind it? Who was it but one of them that was caught cribbing in the long prayer, leaving the marks of his devotion on the red railing of the pew in front of him, and when he got home, bearing on his body back of him marks of maternal faithfulness enough to make a Solomon smile? Fourth-of-July morning, without aid or comfort of the sexton, we boys had on our hands the

ringing of the bell, with the blisters that so accompany and flow from it. It was ours to inspect the intentions of marriage that used to be posted under glass in the porch. As to most of these matches we had an opinion of our own, which afterward was verified.

We took our first lessons in Sunday-school looking out at the second-story windows of the academy-building; then, at shorter range, in the high-backed, thick-planked, green-painted benches of this vestry, as it used to be, with the pulpit just a fit between two porch-doors at that end, and a place for a fire bricked up and plastered over like a farmer's boiler, with a trap-door side of it, and steps down cellar.

Once a quarter, Wednesday afternoon, we used to go up to the mansion-house to the maternal meeting, and repeat verses to Mrs. Codman, and recite to her out of the catechism. [Here's the very book, with the pictures of "Christ, a youth, and the Devil," "The cat doth play, and after slay," and of John Rogers at the stake, attended by "his wife and nine small children, and one at her breast."] I remember how she used to talk to us. There is a hymn I seldom think of but I seem to see her face, and hear the tones of her voice as she used to read it to us: —

> "See Israel's gentle Shepherd stand,
> With all-engaging charms;
> Hark! how he calls the tender lambs,
> And folds them in his arms."

I used to wonder if the Shepherd was calling me. Now I am sure He was.

When the new pastor came we joined in the greetings of the people, enthusiastic over the promised fruits of grace and culture, yet not without an honest misgiving lest it should not lie within the possibilities of nature that so great a vacancy could ever be filled. The triumph over that fear was soon assured, and now is happily declared by lifting to equal honor in the eyes of all this people the portraits of two pastors who led them so long and so well.

The old times were good times. The names of many might be named whose influence over the boys was good; not so much because they aimed at this, as because of their patient continuance in well-doing. And so it is to-day: the faithful Christian life, though in a round of duties that seem to be barren, will bring forth fruit after many days.

The story of those times has a charm that grows upon us as the years go by. But we would not go back. With all that was good in them, we believe that these are better, with a piety that is more vigorous and useful. Still, we like to look back. We are glad of these anniversary occasions — semi-centennial, three-quarters, and whole ones, as they come, that we may go back from present disputes to the unquestioning trust of early days; that we may renew and hand down the child-like faith in which we received our first impressions concerning our Father in heaven and the life to come.

May the well at the homestead be kept open, so that here, where our fathers drank, their children and their children's children may drink and never thirst; and may the present pastor and people rejoice together in the sowing and the reaping of many years, and see the good of Jerusalem all the days of their lives.

Col. Wilder then said that another good providence was seen in connection with one who will ever be remembered by all for his fidelity to the church: no one was more worthy to perform the service assigned to him than Deacon Sharp. He was a worthy son of him who was deacon before him.

### ADDRESS OF DEACON JAMES C. SHARP.

We sometimes dream when we are wide-awake, and it seems to me we must be dreaming now. I can hardly persuade myself that the scenes passing before us are real. We sometimes stand on the crown of a hill, and looking across

the valley, our eyes rest on distant hills beyond. But they seem very near. The line of vision stretches above all intervening objects, and so we do not notice them. We see only the clean-cut outline of the hills against the deep blue of the sky, and can hardly be convinced that they are miles away.

And so it is with memory. Glancing back to some event in our lives far away in the past, we forget, for the time being, the many occurrences which have crowded the passing days and years, and that one event stands out alone with all the freshness of yesterday.

A very short time ago, then, as it seems to me now, on a warm, pleasant afternoon in midsummer, a large assembly was gathered in this old meeting-house. Revered clergymen, the honored representatives of neighboring churches, were here to consecrate a young man to the work of the ministry; the church was here waiting to welcome a youthful pastor; here, too, was the young pastor elect, ready to devote himself, heart and hand, to the service of the people of his choice.

To-night we meet again, the same pastor and the same church, in the same old time-honored sanctuary. Surely, it seems but yesterday since we were here before.

But look around you. Where are the familiar faces of those who were office-bearers in the old church then? Call, one by one, the honored names of those who then occupied these seats, and how few will respond to your call! Can it be that a whole generation has passed away from earth since then? Can it be that the long pastorate of thirty years commenced then, is ended now? Surely, we must be dreaming!

I have said that the pastor was young; yes, young — in all the vigor and enthusiasm of his early manhood — hardly twenty-five years old — of genial face, firm and elastic step.

He had a will of his own, but not too much of it; was self-reliant, as becometh a man, but looked upward for that help which cometh only from above.

As most expressive of his own feelings, on the Sabbath

after his ordination he selected and read from the pulpit that beautiful hymn,—

> " Upward I lift mine eyes,
> From God is all my aid, —
> The God that built the skies,
> And earth and nature made.
> God is the tower to which I fly,
> His grace is nigh in every hour."

He soon took a high place in the conference of churches and in the esteem of the community. In occasional services in other pulpits he was always welcome ; other people were glad to hear him, and his own people were proud of him. No one could extend the right-hand of fellowship with more heart or better grace than he.

He was unmarried, but I do not remember that any one of the young ladies ever presumed to fall in love with him. As regards that matter he kept his own counsel. In due time it was whispered that the young pastor had one weakness common to us all, and had himself fallen in love. He soon brought his young wife among us, and she received, as she deserved, a welcome as hearty and cordial as that extended to the young pastor himself.

I was myself but a few years his senior, both of us young men, and so it came about that I was often at his study, and there commenced a friendship sincere, enduring. It has never been interrupted ; it is safe now to say it never will be. A pastor's study is a cozy place ; its walls can bear witness to many serious talks, and so they can to many words of jollity and fun.

It is true, my dear sir, that a whole generation has passed away since that midsummer afternoon thirty-four years ago. But did I say that the pastorate commenced then was ended? that that ministry was closed ?

It is not so ; your home is still among us — the influence of your whole ministry still abides. You cannot outlive our appreciation, or our love.

Dear friends of this church, we are none of us so young as we were thirty-four years ago; we step more carefully upon the ice; the summer grasshopper may not be a burden yet, but we dread the winter's cold and storm more than we did. The young men and maidens are coming up to take our places, and the children are crowding them along. We would not have it otherwise.

But we would hand down to those who come after us the precious memories of the past. We would have them love this old church as we ourselves have loved it. We would have them ever keep in their memory, as a precious legacy, the ministries of those good men through whose labors this church has been built up, and to whose work and influence we owe so much.

You have just received from our esteemed friend, Mr. Robert Codman, the gift of his father's portrait, — our first and much-loved pastor, long since gone to his reward. And now it is my pleasant duty, in behalf of the donors from this society, to present to you the portrait of his successor, still living among us, to enjoy now as ever the love of his people, who can never forget his long-continued and faithful service among us.

And to whose keeping and care may we better commit them than to yours, my dear sir? [addressing Rev. Mr. Packard.] You have entered into their labors. We call you by the same honored name as we called them, — our Pastor. The harness which they have put off you have put on. We bear glad testimony to-night to that fidelity and Christian love which has already endeared you to us.

Let us place the two pictures side by side upon these walls; and as we gather here from week to week, sometimes for services of prayer and praise, and sometimes on occasions of festivity, these faces will seem to look down lovingly upon us, and we shall look up to them with grateful remembrance of the two pastors whose united pastorates cover so large a portion of the history of this beloved church.

The portrait was unveiled at the conclusion of these remarks,

and looked upon by the audience for the first time with loud demonstrations of approval. It was the gift to the church of the entire congregation, the children joining in making the tribute of affection and respect.

Col. Wilder then called upon the pastor to say a few words in receiving the portraits, in behalf of the congregation.

REMARKS OF REV. MR. PACKARD.

It gives me great pleasure, my dear sir [addressing Dea. Sharp], to receive, in behalf of the church, this life-like portrait of the second pastor from your hands. For more than a quarter of a century you have been an office-bearer here, succeeding your father in his long term of service; and you represent in your person and your words here to-night, that good old Dorchester which has always loved and honored its ministers, and which has had, heretofore, those whom it was well to honor. The names of the ministers of this town may be found in some of our streets and school-houses. They were men of affairs, leaving a deep impression upon the community, and laboring to build up every good work. It is a good thing for a minister to be long enough in a place, and to be so identified with it, as to be able to put the preposition "of" after his name. These valuable portraits will be educators. They will tell of a substantial prosperity in the by-gone days — of a substantial ministry that has left its influence upon generations. Representations of great men are always educators of the public mind, as the Greeks and Romans well understood when they made their statues and placed them in conspicuous places. What would Faneuil Hall be without its pictures? It is a fortunate thing in these days for a minister to be long enough in a place not to be obliged to have an instantaneous photograph taken of himself, if his people desired a memorial of him. Some churches would need a whole photograph gallery if they wished to remember all their changing pastors.

I feel greatly embarrassed in speaking of the subject of this portrait in his presence. I would gladly have secured some one else to read that portion of my sermon yesterday in which I tried to pay some tribute to Dr. Means's ministry of thirty years here; but that was impossible. I am reminded now of the story they tell of old Dr. Emmons and his brother minister, Rev. Mr. Williams, who had agreed to write each other's funeral sermons. Both living along for years beyond reasonable expectation, and with no signs of an approaching end, they concluded to read to each other the sermons prepared. Dr. Emmons was obliged to listen first to his eulogy, and interrupted the reader as he made a flattering remark with, "You must not say that!" "What right have you to speak?" said Mr. Williams. "*You must remember that you are dead!*"

Let me say in a word, however, that on coming here and mingling with you in your homes, I found out how deep a hold your former pastor had gained upon your hearts. Between us the most affectionate relations have existed. As to the portrait, you are to remember that it was not designed to show you your pastor as you see him in social intercourse, but as he stands in the sacred desk, and says, "Now, then, we are ambassadors for Christ." You will read into the painter's lines what no words can represent — the memories of past days, of holy hours, of times of joy and sorrow. In the "Pilgrim's Progress" you remember how Christian was said to have seen, on one occasion, the portrait of a very grave person hung up against the wall. "And this was the fashion of it: it had eyes lifted up to heaven; the best of books in his hand; the law of truth was written on his lips; the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over his head."

Col. Wilder, in introducing the next speaker, alluded to what Rev. Mr. Packard had said in reference to the First Church in Dorchester, from which the Second Church had drawn its blood, and said it was gratifying to him to know

that during the fifty years he had been in Dorchester, the relations between the two churches had been always pleasant. He then presented Rev. Christopher R. Eliot, pastor of the First Church in Dorchester (Unitarian), on Meeting-House Hill.

REMARKS OF REV. C. R. ELIOT.

Although there are not more than a half-dozen faces in this audience familiar to me, I am sure that I may speak to you all as to friends.

Indeed, I have come here to-night with that purpose only, to speak to you as friends, bringing from the old church upon the hill greetings of friendship and congratulation, and the hope that the relations so long and so pleasantly established may always continue.

Your minds are full of the past,— its trials, joys, failures, successes, — seventy-five years of life. It seems long to one who, like myself, has come so recently to your neighborhood, and who comes from that Western country where everything is comparatively new. Yet I remember that I come to *you* from the oldest church in Boston, in the history of which seventy-five years is not long,—a church which I have learned to love, and from which, therefore, I am glad to bring this greeting.

I am not going to speak of these crowded years since, in friendship, the churches, yours and ours, separated. That can be done much better by others. I am interested only in their beginning and end, and would connect in my thought the distant past and the present.

It is pleasant for me to recall the fact that when your first pastor, Dr. Codman, to whom you look back with loving memories, and to whom so tender tribute is paid to-night, was ordained, William Ellery Channing, whom we so gratefully revere, preached the sermon.

I would remember, also, that when the first minister of this church was installed, Rev. Dr. Harris, pastor of the older church, gave the right-hand of fellowship. Now, the

years have gone by swiftly enough, seeming longer or shorter, as the case might be; yet to-day, even as then, the old church would speak its word of sympathy, and extend its hand of fellowship.

Yes, the years have gone; but may we not truthfully say that the churches have learned many lessons through experience, and the knowledge these years have taught — more especially the lesson of sympathy and good-will. They may differ as much as ever in opinions; but they think more to-day of having the spirit of the Christ in their hearts, and of taking the life of Jesus into their conduct. If the Great Leader could be with us to-day, would not his message be, "Peace on earth, good-will to men"? Does not the Christian spirit say to those who differ in belief, "Stand by your deep, intelligent convictions, but, above all, be true, be kind, be strong, and toward all mankind extend, in helpfulness and fellowship, not one hand, but both"?

The churches have taught each other lessons. What we may have taught you, or what we still can teach, is not for me to say. I leave you to find it for yourselves. But I will tell you what you can teach us: at the basis of the faith called "Orthodoxy," there lies the spirit of humility, and also that of earnestness. From whatever source such lessons come, they are worth repeating and remembering to-day. We have come to think more highly of human nature. We who call ourselves Unitarians, stand for the dignity of man, the glorious destiny of character, the loving purpose of creation. Yet it were well for any one to feel his unworthiness in the presence of Infinite Goodness — yes, in the Infinite Ideal in the soul itself. And if there comes with this the deeper earnestness of purpose,—that which has characterized so many men and churches of the Calvinistic faith,— life will have become more real and useful. Earnestness was the exhortation of Dr. Channing, in his sermon, so long ago. It is certainly what is needed now.

But I have already said more than this occasion, so pleasant for us all, and so rich in cherished memories, requires.

I have wandered from the simple message which I came to give, but only to return to it as I close, repeating without many words, but with sincerity, the friendly greeting of our church to yours, and to thank you for extending your Christian fellowship and good-will to us. May we continue to learn of each other, and to work with one united purpose for the kingdom of God, and his righteousness.

The exercises had now been prolonged to beyond the hour assigned for adjournment, but the chairman begged leave to introduce the Rev. Edward G. Porter, of Lexington, who crowded into a few sentences the thoughts of a loyal son of the church.

REMARKS OF REV. MR. PORTER.

MR. CHAIRMAN: I cannot respond to this invitation without first expressing the great pleasure it gives me, in common with this large assembly, to see your familiar and time-honored face welcoming us back so benignantly to the dear old church.

Even if there had been no anniversary and no presentation of portraits to attract us hither, we would gladly have come to hear again words of wisdom from your lips, such as we have always had when you have presided over our festivals. We have followed with pride your long and honorable career. We have marked the patriotic and Christian sentiments which have characterized your many public utterances, and we are grateful to-night that a kind Providence has spared you to be our chosen representative in the chair under the third pastorate, as you have been so happily under the other two. * * *

These admirable portraits bring back precious memories to those of us who can recall the scenes which they so vividly suggest. I count it a privilege that I can remember Dr. Codman both in the pulpit and in his home, though I was but a lad when our family moved to Dorchester,— the very year of his death.

I trust this church will always perpetuate the record of his eventful life, and bear, as it still does unmistakably, the impress of his generous, manly character, his unaffected piety, and strong, unshaken faith.

And we rejoice that his successor in this ministry, who bore the mantle so well and so long, is with us to share the rich fruits of his own happy pastorate. It is to him, more than to any other person, that most of us who are gathered here are indebted for the public religious instruction of our childhood and youth. We do not forget his fidelity as a preacher, nor his kind sympathy as a pastor and friend. He has always been, and to some of us he will always remain, a young man, buoyant and hopeful. Our best wishes and fervent prayers are with him in his home, and we trust that he and his beloved family may long remain to participate in our joys, and receive our heartfelt tributes of gratitude and love.

Meanwhile the work goes on under the guiding hand of the present pastor, who seems to be singularly qualified for the sacred trust. We bid him an affectionate Godspeed in the noble service to which he has been called.

* * * As I look around this company I miss many familiar faces which we always used to see at our gatherings. They have gone; and yet I seem to feel their presence as if they were hovering over us — a cloud of witnesses, like those animated, angelic figures which Correggio and Sir Joshua Reynolds were fond of representing in the background of some of their paintings. Surely, my brethren, while they rest from their labors, we should remember that it is ordained of God that their works should follow them. You can in no better way honor their memory than by vigorously prosecuting the work of the Lord which they have left in your hands. Great changes are taking place in this locality; the tide of population is sure to flow around this ancient sanctuary. You must offer to the new-comers a religious home. Be ready to welcome them. Go out to meet them. You are well placed and amply endowed for spiritual work.

Take the gospel which you have so freely received, and commend it to your neighbors. There remaineth yet very much land to be possessed. Grand as the past has been in your history, I believe the future is to be even grander, so that the remaining quarter of your first century shall witness, more and more, the advancing triumphs of the kingdom of Christ in all these hearts and homes.

Col. Wilder introduced as the last speaker Rev. Asa Bullard, the veteran Sunday-school worker, who spoke most interestingly of former days, when he visited the people under their first pastor.

Letters were received from Hon. Alpheus Hardy, Rev. Dr. J. G. Vose, of Providence, William C. Codman, Esq. and Capt. John Codman, and Rev Otis Holmes. The services of the evening were ended with the benediction by Rev. Dr. Means.

# Second Church, Dorchester, Boston.

Jan. 1, 1808. **MANUAL** Jan. 1, 1883.

# MANUAL

OF THE

# Second Church, Dorchester

(BOSTON, MASS.):

## INCLUDING THE COVENANT,

AND A

## List of its Members

FROM ITS ORGANIZATION, JANUARY 1, 1808, UNTIL JANUARY 1, 1883.

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"One is your Master, even CHRIST; and all ye are brethren."

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Boston:
FRANK WOOD, PRINTER, 352 WASHINGTON ST.
1883.

"THE foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

# COVENANT

AND

## CONFESSION OF FAITH, WITH SCRIPTURE PROOFS.

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YOU, acknowledging your unworthiness to be in, and inability to keep covenant with, God, or to perform any spiritual duty as you ought, unless the Lord do enable you thereto by his Spirit dwelling in you, — Do, in the name of our Lord Jesus Christ, and in trust and confidence of his free grace assisting you, enter into this holy covenant, freely, sincerely, and solemnly, before God, and his holy angels, and this assembly, wherein you profess and promise, —

First, and above all, to take GOD to be your God, and to cleave to Him as your chiefest and only good.

You profess your belief in the Holy Scriptures, that they were given by inspiration of God, and are the only infallible rule of faith and practice.

INSPIRATION. — *The Scriptures of the Old and New Testaments were written under the guidance of the Holy Spirit, and perfectly make known the will of God.*

2 Tim. iii. 16: All Scripture is given by inspiration of God. 2 Pet. i. 21: The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 1 Thess. ii. 13: For this cause thank we God, because, when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God. 1 Cor. ii. 12, 13: Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things

that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.

See also John xiv. 26; xvi. 13; Gal. i. 11, 12; 2 Pet. iii. 2, 15, 16; Is. viii. 20; Gal. i. 8.

## You believe that the Father, Son, and Holy Ghost are one God, the only proper object of religious worship.

THE TRINITY. — *There is but one God; yet in the divine nature there are three personal distinctions made known to us as the Father, Son, and Spirit: each of whom is divine.*

God is one. Deut. vi. 4: The Lord our God is one Lord.

Christ (though also truly man) is God.

1. He is so called. John i. 1: In the beginning was the Word, and the Word was with God, and the Word was God. John xx. 28: And Thomas answered and said unto him, My Lord and my God. Rom. ix. 5: Of whom Christ came, who is over all, God blessed forever. Heb. i. 8: Unto the Son he saith, Thy throne, O God, is forever and ever. See also Is. ix. 6.

2. He possesses divine attributes. John viii. 58: Verily, verily I say unto you, Before Abraham was, I am. Heb. xiii. 8: Jesus Christ, the same yesterday, to-day, and forever. Matt. xviii. 20: Where two or three are gathered together in my name, there am I in the midst of them. Matt. ix. 4: Jesus, knowing their thoughts, said, etc. Heb. i. 3: Upholding all things by the word of his power. Rev. i. 8: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. See also Matt. xxviii. 20; John ii. 24, 25; John iii. 13.

3. He performs divine works. John ii. 11: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory. Matt. viii. 3: I will; be thou clean. Matt. ix. 6: That ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house. John i. 3: All things were made by him, and without him was not anything made that was made. See also Col. i. 16, 17.

4. He receives divine honors. Heb. i. 6: When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. Luke xxiv. 52: And they worshipped him. John v. 23: That all men should honor the Son even as they honor the Father. Phil. ii. 6: Who, being in the form of God, thought it not robbery to be equal with God. Acts vii. 59: They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. See also Rev. v. 11–13; John xiv. 8, 9; Matt. xxviii. 19.

The Holy Spirit is a divine Person. John xvi. 13: When He, the Spirit of truth is come, he will guide you into all truth: and he will show you things to come. Acts v. 3, 4: Why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God. Acts xiii. 2: The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 1 Cor. xii. 11: All these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

See also Matt. xii. 31, 32; Eph. iv. 20; 1 Cor. ii. 10, 11; 2 Cor. xiii. 14.

You believe that man was created upright and holy, and that he fell from that happy state by sinning against God; that, by the fall, all mankind are by nature dead in trespasses and sins, and entirely destitute of holiness, and continue alienated from God until renewed and reconciled by the special influence of the Holy Spirit.

HUMAN DEPRAVITY.— *Man, originally made in the image of God, fell into sin, and in consequence men are now born with hearts inclined to evil, so that, until renewed by the Spirit, they have no true love for God.*

Gen. i. 27: So God created man in his own image; in the image of God created he him. Rom. v. 12, 19: By one man sin entered into the world, and death by sin. By one man's disobedience many were made sinners. Rom. vii. 18: I know that in me — that is, in my flesh — dwelleth no good thing. Rom. viii. 7, 8: The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. Eph. ii. 1: You hath he quickened, who were dead in trespasses and sins. Eph. ii. 3: We were by nature the children of wrath, even as others. John iii. 7: Marvel not that I said unto thee, Ye must be born again. 1 John iv. 7: Every one that loveth is born of God.

See also Ps. li. 5; Jer. xvii 9; Rom. iii. 10–12, 23; Eph. iv. 18.

You believe that the Lord Jesus Christ has made an atonement for sin, and brought in an everlasting righteousness, so that God can be just, and yet the justifier of every one that believeth in Jesus, — that he is the only Mediator between God and man, — the King and Head of his Church; and, convinced that you are a guilty sinner, you desire to submit to him in all the characters with which he is invested for the benefit of the children of men.

THE ATONEMENT.— *Christ, by his sufferings and death, endured in our stead, has made such expiation for our sins, that God can consistently forgive and justify those who believe in him.*

1. Christ died on account of our sins. Luke xxii. 19: This is my body which is given for you. Matt. xxvi. 28: This is my blood of the new testament, which is shed for many for the remission of sins. Gal. i. 4: Who gave himself for our sins. 1 Cor. v. 7: Christ, our passover, is sacrificed for us. John i. 29: Behold the Lamb of God, which taketh away the sin of the world. Pet. ii. 24: Who his own self bare our sins in his own body on the tree.

1 John ii. 2: He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

See also Matt. xx. 28; Rom. v. 8; 1 Cor. xv. 3; Heb. ix. 11–15, 22, 28.

2. He suffered in our stead. Isa. liii. 5, 6: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. The Lord hath laid on him the iniquity of us all. 2 Cor. v. 21: He hath made him to be sin for us, who knew no sin. Gal. iii. 13: Christ hath redeemed us from the curse of the law, being made a curse for us. 1 Pet. iii. 18: Christ also hath once suffered for sins, the just for the unjust.

See also Lev. xvi. 15, 16, 21, 22.

3. His death is the ground of our forgiveness. John iii. 16: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (See also verses 14, 15, 18.) Rom. v. 9–11: Being now justified by his blood, we shall be saved from wrath through him. Eph. i. 7: In whom we have redemption through his blood, the forgiveness of sins. Rom. iii. 25, 26: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God: that he might be just, and the justifier of him which believeth in Jesus. Rev. v. 9: Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. Acts iv. 12: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

See also 1 John i. 7.

JUSTIFICATION BY FAITH. — *We are accepted and saved, not on account of any merit of our own, but simply through God's grace on condition of faith in Jesus Christ.*

Gal. ii. 16: By the works of the law shall no flesh be justified. (See also Gal. iii. 10.) Rom. x. 4: Christ is the end of the law for righteousness to every one that believeth. Acts xvi. 31: Believe on the Lord Jesus Christ, and thou shalt be saved. Rom. v. 1: Being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. viii. 1: There is, therefore, now no condemnation to them which are in Christ Jesus. Rom. iii. 28: Wherefore we conclude that a man is justified by faith without the deeds of the law.

See also Acts x. 43; Gal. iii. 22; Phil. iii. 9.

You believe the Holy Spirit to be the Renewer, Sanctifier, and Comforter of his people; and, sensible of your own weakness and depravity, you promise to seek the influences of divine grace to instruct, strengthen, and guide you in the way of holiness, and to fit you for the inheritance of the saints in light.

REGENERATION. — *By the power of the Spirit applying divine truth, love to God, and a spirit of obedience, are awakened in the heart, and so the sinner is "born again" to a new life.*

Ezek. xxxvi. 26: A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. John iii. 3: Except a man be born again he cannot see the kingdom of God. John i. 13: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Rom. viii. 14: As many as are led by the Spirit of God, they are the sons of God. Titus iii. 5: According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. 2 Cor. v. 17: If any man be in Christ, he is a new creature. James i. 18: Of his own will begat he us with the word of truth.

See also Ps. li. 10–12; Eph. ii. 4, 5, 10; Eph. iv. 23, 24; 1 Cor. iii. 5–7; 1 Pet. i. 22, 23.

SANCTIFICATION. — *The Spirit also abides with the Christian, so that he may and should constantly progress in holiness, advancing toward perfection.*

Prov. iv. 18: The path of the just is as the shining light, that shineth more and more unto the perfect day. John xiv. 16: I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. 1 Cor. vi. 11: Ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Thess. v. 23: The very God of peace sanctify you wholly. 2 Cor. xiii. 9: This, also, we wish, even your perfection.

See also Phil. ii. 13; 2 Thess. ii. 13; 1 Cor. iii. 16, 17.

## You believe that all true Christians are kept by the power of God through faith unto salvation.

PERSEVERANCE. — *God will preserve all who truly give themselves to him from final apostasy.*

John x. 28: I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Phil. i. 6: Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. 1 Pet. i. 5: Who are kept by the power of God, through faith, unto salvation. 2 Tim. iv. 18: The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. Rom. viii. 38, 39: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

See also John vi. 39; Rom. viii. 30; 2 Tim. i. 12; 1 John ii. 19.

## You believe that the happiness of the righteous, and the misery of the wicked, after death, will be eternal.

FUTURE PUNISHMENT. — *Those who die in impenitence will endure a just and endless punishment for their sin.*

Dan. xii. 2: Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. John v. 28, 29: The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Matt. xxv. 46: These shall go away into everlasting punishment; but the righteous into life eternal. Mark ix. 48: Where their worm dieth not, and the fire is not quenched. (See also verses 43–47.) John iii. 36: He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Matt. xii. 32: Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 2 Thess. i ix: Who shall be punished with everlasting destruction from the presence of the Lord. Heb. ii. 3: How shall we escape, if we neglect so great salvation?

See also Matt. xxv. 31–33; Mark xvi. 16; Luke xvi. 19–26; Gal. vi. 7; 2 Pet. iii. 7; Jude 6, 7, 13; Rev. xxi. 27.

You believe that the Lord Jesus Christ has a visible church in the world, and that the terms of membership are the evidence of a change of heart by the renewing grace of God, and a credible profession of faith and repentance.

The Church. — *A company of believers, professing faith in Christ, and associated for the maintenance of Christian ordinances, constitute a true Church.*

Matt. xvi. 18: Upon this rock I will build my church; and the gates of hell shall not prevail against it. Acts ii. 42, 47: They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And the Lord added to the church daily such as should be saved. Acts xx. 28: The church of God, which he hath purchased with his own blood. Eph. i. 22, 23: The church, which is his body, the fullness of him which filleth all in all: 1 Tim. iii. 15: The church of the living God, the pillar and ground of the truth. 2 Cor. vi. 17: Come out from among them, and be ye separate.

See also Matt. xviii. 15–18.

You also believe that God has instituted Baptism and the Lord's Supper as ordinances to be observed in his church to the end of the world.

[THE RITE OF BAPTISM WILL HERE BE ADMINISTERED.]

Baptism. — *The application of water is an emblem of the purifying influence of the Spirit, and a seal of God's covenant. The precise mode is not essential; the proper subjects are believers and their children.*

Matt. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Numbers

viii. 7: Sprinkle water of purifying upon them. Ezek. xxxvi. 25: Then will I sprinkle clean water upon you, and ye shall be clean. Gal. vi. 15: In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. 1 Cor. xii. 13: For by one Spirit are we all baptized into one body. Mark xvi. 16: He that believeth and is baptized shall be saved. Gen. xvii. 7: I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. Gal. iii. 9: So then they which be of faith are blessed with faithful Abraham. Acts ii. 39: For the promise is unto you and to your children. Acts xvi. 15: When she (Lydia) was baptized and her household. Acts xvi. 33: And was baptized, he and all his, straightway. 1 Cor. vii. 14: Else were your children unclean; but now are they holy.

THE LORD'S SUPPER. — *In this service we commemorate the death of Christ, have communion with one another, and pledge ourselves to fidelity.*

Luke xxii. 19: This do in remembrance of me. 1 Cor. x. 16: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 28: Let a man examine himself, and so let him eat of that bread and drink of that cup.

See also 1 Cor. xi. 23, 27, 29.

You do solemnly give up yourself [and your offspring] to God, determining to renounce sin, and to obey him forever.

You promise to walk with this church in a due submission to, and attendance on, all the ordinances of the gospel; and that, in your whole conversation and conduct, you will make it your endeavor to practice the rules of our holy religion.

You submit yourself to the watch and discipline, the administrations and censures, of this church, so far as they shall be guided by God's Holy Word.

Of the integrity of your heart, you call God, the Searcher of all hearts, to witness, beseeching him to assist your sincere endeavors to observe this holy covenant, in all the branches thereof.

Do you thus profess, covenant, and promise?

We, then, the church of Christ in this place, do charitably and joyfully receive you into our commun-

ion and fellowship, promising that we will watch over you for your spiritual good, admonish and pray for you, counsel and comfort you, as your circumstances may require, and our acquaintance with you shall permit.

And now, beloved in the Lord, let it be impressed upon your mind that you have come under solemn obligations, from which you can never escape. Wherever you go these vows will be upon you: they will follow you to the bar of God, and abide upon you in eternity. You can never be again as you have been. Hereafter the eyes of the world will be upon you. If you walk worthy of your profession, you will be a credit and comfort to us; but if otherwise you will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. May the Lord guide and preserve you until death, and may you and we be finally accepted of him, through the riches of his free grace in Christ Jesus. AMEN.

# Officers

OF THE

# Second Church, Dorchester.

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## Pastors.

| | |
|---|---|
| JOHN CODMAN, D.D. . . . . | 1808–1847 |
| JAMES HOWARD MEANS, D.D. . | 1848–1878 |
| EDWARD NEWMAN PACKARD . | 1879 |

## Deacons.

| | |
|---|---|
| Stephen Badlam . . . . . | 1808–1815 |
| Ebenezer Withington . . . . . | 1808–1815 |
| Joseph Clap . . . . . | 1808–1852 |
| William Hitchings . . . . . | 1816–1833 |
| Samuel Capen . . . . . | 1816–1830 |
| Isaac Howe . . . . . | 1828–1838 |
| Charles Howe . . . . . | 1832–1869 |
| Edward Sharp . . . . . | 1839–1856 |
| Rufus Howe . . . . . | 1839–1845 |
| Josiah C. Vinton . . . . . | 1857–1861 |
| Joseph Clapp . . . . . | 1846–1879 |

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| | |
|---|---|
| James C. Sharp . . . . . | 1857– |
| Elbridge Torrey . . . . . | 1868– |
| Ellis Houghton . . . . . | 1875– |
| Elijah Cutler . . . . . | 1875– |

# MEMBERS.

*At the Formation of the Church, January* 1, 1808, *the following were received from the First Church:—*

Elizabeth Tileston
James Robinson
George Baker
Susanna Baker
Sarah Hall
Abigail McDaniels
Patience Badlam
Elizabeth Tolman
Jonas Tolman
Jonathan Pierce
Mary Pierce
Samuel Withington
Lucy Withington
John Capen
Joseph Clap
Abigail Clap
Nathaniel Swift
Ebenezer Withington, (Dea.)
Lemuel Withington
Ann Withington
Stephen Badlam, (Deacon)
Thomas Lyon
Sarah Lyon
Samuel Capen, Jr., (Deacon)
Waitstill Trescott
Ruth Capen
Ann Tolman
John Capen, 4th
Abigail Philips
Susan C. Philips, (Edwards)
William Tolman
Elizabeth Tolman, (Snow)
Prudence Blackman
Stephen Robinson
Hannah Robinson
Mary P. Withington
Dorcas Simmons
Richard Trow
Rebecca Trow
John Mellish
Hannah Mellish
Polly Stetson
Samuel B. Lyon
Francis Blanchard
Anna Blanchard
Samuel B. Pierce
Mary Swift
Sarah Swift
Jonathan Pierce, Jr.
Joseph Tolman
Polly Tolman
Joseph Clap, Jr., (Deacon)
Betsey Clap
Edward Withington
Eunice Withington
Ann Withington, (Bacon)
Isaac Withington
Mary Withington
Molly White
Ebenezer Davenport
Susanna Davenport
Mary Wilson
Sarah Mellish
Patience Capen

## ADMISSIONS.

*Those received by letter are designated thus—l.*

1808.
Jerusha Robinson, *l*
Mary Davenport, *l*
Elizabeth Tucker, *l*
Mary Withington, *l*
Benjamin Simmons, *l*
Atherton Tucker, *l*
Timothy Field, *l*
Katherine Field, *l*
Abel Wheelock

Mehitable Wheelock
Hannah Pierce
James Baker, *l*
Lydia Baker, *l*
John Baker, *l*
Samuel Topliff, *l*
Anna Topliff, *l*
Isaac N. Field, *l*
Joanna Field, *l*
Abigail Leeds, *l*
Jerusha Jones, *l*
Samuel Bird, *l*
William Henly, *l*
Elizabeth Henly, *l*
Sarah Clap, *l*
John Codman, *l*, Pastor
Joshua R. Blake,
Lois Pierce
Hannah Lyon
James Clap

1809.

Persis Crane, *l*
Elizabeth Grafton, (White)
Esther Marshall, *l*
Zebiah Wilson, *l*
Elizabeth Trott, *l*
Catharine Sherburne
Sophia Sherburne, (Withington)
Sarah S. Woodward
James Clap
Elizabeth Clap
Elizabeth Withington
Elizabeth Howe
Haly Pippins, (Rogers)
Charlotte Bourne
Betsey T. Nixon
Ann Gardner
Lemuel Capen
Mary Warren

1810.

Lydia Lewis
Hannah Lewis
Sarah Soren
Dorcas Doak
John Capen, Jr.
Edward Sharp, Deacon
James H. Withington
Thomas Danforth
Sarah Henly
Hannah G. Numen
Rhoda Danforth
Deborah Field
Elizabeth Foster, *l*
Hannah Lemist, *l*
Elizabeth Davenport, *l*
William Hitchings, Deacon
Hannah Washburn
Polly Fisher
Leonard Withington, (Rev.)
Polly Tolman
Hannah Wentworth, (Crane.)
Samuel Page

1811.

Nancy Billings
Christian Baker, *l*
Sarah Foster
Sally J. Soren, (Stimpson)
Richard Crane
Patience Lambert, *l*
Harriot Sherburne, *l*
Alice B. Drake
John White
Sarah White
Abigail Kent, *l*
Christian Kent, *l*
Eunice Onthank
Elizabeth Withington
Hannah Clap, (Tolman)
Susanna C. White, (Griggs)
Clarissa Davenport, (Pierce)
Elijah Jones
Peter Blake

1812.

Suviah Marston, (Howe)
Susannah Hall
Mary Clap, *l*
Azubah Clap, *l*
Edward Foster, *l*
Polly Foster, *l*
Paul Lambert, *l*
Elizabeth Jones
Hannah Lemist, (Clap)
Deborah Page
Thomas Jones
Lucy Gay
Nancy Field
Rebecca Hitchings, *l*

1813.
John Tolman, *l*
Hannah Tolman, *l*
Mary Tolman, *l*
Sally Tolman, *l*
Mary Codman, *l*
Alice Daggett
Elizabeth Swift
Betsey Fisher, (White)
Lydia McElroy
Lucy Davenport, (Blake)

1814.
Joanna Tucker
Ann Manning
Sarah Clap, (Davenport)
Elizabeth Badlam
Mary Sharp
Clarissa Badlam, (Dorr)
Joseph Foster
Catharine Foster
Delight Hayden, (Semple)

1815.
Uriah Smith
Susan Adams
J. S. B. Blake
Sarah Reed

1816.
William F. Williams
Josiah Codding
Susanna H. Clap
Philip Withington, *l*
Catharine M. Withington, *l*
Sarah P. Vose

1817.
William Wilcox, *l*
Huldah Wilcox, *l*
Mather Withington, *l*
Sarah P. Withington
Hannah Holden, *l* (Topliff)
Enos Tolman
Esther Tolman
Hervey Johnson
Henry Gray
Lydia Baker

1818.
Joseph Wild
Hannah Wild
Molly Richards, *l*
Lucy Savil, (Gillson)
Sarah White
Mary Ann Clap, (Hammond)
Mary Tolman, (Hunt)
Mary P. Withington, (Wadsworth)
Ann Lemist, (Lancaster)
Cephas Houghton
Lemuel Tolman
Mary Tolman
Sarah Gurley
Harriet Melville
William Tucker
Joseph Hunt
Eve Babbitt, *l*
Sarah Pierce, *l*
Susanna Pierce
Rebecca W. Preston, (Balcom)
Hannah M. Wild, (Howland)
Olive F. Payson, (Stowers)
Lucretia Lewis
Sarah Blake
Mary Severns, (Lancaster)
Ebenezer Holmes

1819.
Aaron Bradshaw
Elizabeth Bradshaw
Joshua Tucker
Wealthy Tucker
Lucy Inglee, (Oakes)
Sally Kelton
William Hammond
Jonathan Hammond
Ebenezer Withington
James Carruthers, *l*
Robina Carruthers, *l*
Isaac Howe, Deacon
Frances Howe
Aaron Nixon
Irene Stetson, *l* (Ely)
William M. Rogers
Lydia R. Rogers
Sarah Page, (Williams)
Mary J. Carruthers
Rachel Whitney
Lydia Tolman
Jane Pierce, (Grant)
Calvin White, (Rev.)
William Ropes, *l*

Martha Ropes, *l*
Sally Richards, *l*
Nancy Child, *l*
Lydia Capen, *l*
Martha Cooper

1820.

Edward Preston, *l*
Rebecca Preston, *l*
Ziby Houghton
Mary Houghton, *l*
Anna Topliff, (Church)
Susan F. Adams
Hannah Wales, *l*
Leonard Everett
Nabby Everett
John Tolman
John Wild, (Rev.)
Phebe Temple, *l*
Martha Davenport, (Holmes)
Arethusa Clap, (Leeds)
Seth Jilson
Hannah Lucas, *l*
Hope Atwood
Persis Crane, (Preston)
Hannah D. Wales
Nancy Haynes
Melinda Wilcox, (Wood)

1821.

Ruth Dickerman
Mary Lovell, *l*
Fisher Holmes
Mary Caswell
Nathaniel Holmes
Sylvia Bird, *l*
Dianthe Shaw
Elizabeth Robinson
Lydia Crane, *l*
Ezekiel Tolman, *l*

1822.

Mary White, *l*
Samuel Capen, *l*
Hannah Capen, *l*
Mary Adams
Hannah B. Cobb
Rhoda Richardson, (Lewis)
Susanna B. Perry
Stephen Tolman
Jane Baker
Catharine Tucker
Susanna Pierce
Betsey Calef, (Crane)
Louisa N. Adams, (Clap)
Hannah Adams, *l*

1823.

Charles Howe, Deacon
Lucy Howe
Joseph Clapp, Jr., Deacon
Charles Leeds
Betsey Hancock
Fanny Blake
Fanny T. Clap
Otis Holmes, (Rev.)
Whiting Grant
John B. Gilman
Elizabeth Hall, *l*
Paul M. Reed
Mary Reed, (Bruce)
Sarah Preston, (Holmes)
John Oliver
Bartlett Willis
Elizabeth Ridgley, (Symmes)
Nabby Cary, *l*

1824.

Moses Wood, *l*
Anna Savage, *l*
S. M. E. Kittle, (Rev. W. M. Rogers)
Lucretia Smith
Zoa Daillie
Jesse Houghton
Chloe Gay, (Shankland)
Dolly Mayo
Martha Howe
Elizabeth Clap, (Stimpson)
Elizabeth Wetherbee
Mehitable Barlow
Sally T. Wade
Mary Withington
Ruth Dickerman
Lydia Howe

1825.

Eleanor Waters
James Hildreth
Ruth Hildreth

1826.

James Penniman
Sarah Penniman

Mary A. Bradford
Foster Thayer, (Rev.)
Harriet Thayer, *l*
Matilda Bullard, *l*
Martha W. Parks, (Bacon)
Mary Tenney
Samuel Mulliken, *l*
William Symmes, *l*

1827.

Jeremiah T. Pratt, *l*
Elizabeth Symmes
Mary Clark
Mary White
Mary Withington, (Warren)
Ann Withington
Louisa Lewis
Eliz. Ford, (Withington)
Mary Sumner
Hannah Child
Eliza J. Nixon, (Withington)
Thirza Watson
M. A. Penniman, (Wolcott)
Alice M. Davis, (Frye)
Jane Pillsbury, (Robinson)
Asenath B. Buswell
Elizabeth Williams
Elizabeth Capen
Mehitable Howe
Mary W. Tolman, (Sumner)
James Semple
John Griggs
John W. Hunt
Elizabeth Minot
Rachel Minot
Fanny Leach
Anna Wetherbee
Abigail M. Baker
Abigail A. Withington
Hannah Wood, (Stover)
Clarissa Howe
Sophia S. Clap, (Robinson)
Henry Clap
Jesse Bradshaw
Josiah Davenport
Benjamin Farrington
Howard Ford
Sarah Topliff, *l*
Mary Nichols, *l*
Sarah White, *l*
John Townsend, *l*
Hannah Stone
Mary Capen, (Robinson)
Charlotte A. Guild, (Hewins)
Sarah Marshall
Mary Trow
Lucy T. Winslow, (Hildreth)
Louisa Danforth, (Ames)
Clement Sumner, Jr.
Tristram Bird
Joseph Ford, *l*
Sarah Ford, *l*
Joanna H. P. Capen
Susan Boyden, (Mellish)
Hannah Tolman, (Pope)
Elizabeth Trow
Martha Dunn, (Clark)
Lucr'a R. Tolman, (Barney)
Hannah Tolman, (Peck)
John Williams
George Hildreth
Edwin Lemist
Hannah Mellish, *l*
Hannah Holmes, *l*
Rachel Hammond, *l*

1828.

Hannah M. Tolman, (Cook)
Hannah Guild
Eliza A. Maling, (Symmes)
A. R. Houghton, (Merriam)
Mehitable Wild
Isabella Adams, (Turner)
William Tolman
Charles J. Adams
Charles B. Adams
Sophia Hildreth, *l*
Huldah Wilcox, (Allen)
Eunice T. Nixon
James Foster
Rachel Foster
Joanna Foster

1829.

Catharine Stone, *l*
Joshua Tucker, *l*
Wealthy Tucker, *l*
Wealthy T. Tucker, *l* (Ross)
Elizabeth S. Hawes, *l*

1830.

Ann L. Clap, (Harris)
Azubah C. Clap
Sarah Leeds, (Townsend)

Eliza P. Capen, (Labaree)
Sarah B. Field, (Baxter)
Mary Ann Field, (Lambert)
Hannah Foster, (Tolman)
Rachel Tolman
Sarah Ford
Caroline Ford, (Foster)
Mary W. Preston, (White)

1831.

Harriet Marshall
James Leach, *l*
Ann Leach, *l*
Sarah Wiswall
Lois H. Taylor
Clarissa Hook, (Petty)
Rachel E. Cooper
Mary E. Cooper (Housen)
Abigail W. Crane
Rachel H. Crane
Electa Crane
Mary Stevenson
Luke Putnam
Richard Tolman, (Rev.)
Lucy Howe, *l*
Elizabeth Gorham, *l*
Mary Ann Howe, *l*
Martha Howe, *l* (Ripley)
Ann W. Dean, *l*
Sarah Bird, *l*
Abigail Baker
Adah Willis
Christian Brazier
Polly Perry
Aurelia Capen, (Buck)
Sarah Briggs, (Poole)
Mary Baker
Lydia Payson
Dorothea W. Garner, (Hill)
Anna Williams, *l*
Mary Howe
Sarah Wood
Sophia V. Willis, (McElroy)
Elizabeth D. Stone, (Denny)
Rufus Howe, Deacon
Sophia Howe, *l*
Elbridge G. McElroy
Nancy Mansfield, *l*

1832.

Hester Fobes
Polly Mellish
Mary L. Tower, (Jones)
Mary F. Capen, (Partridge)
Joseph Leeds
Otis Nichols
Theophilus C. Clap
Hannah McDaniels
Mary Tolman
Elizabeth Houghton
Margaret Howe Brown
Margaret R. Codman, (Peabody)
Edward Hill
John C. Clap
Henry H. Penniman
Frances E. Gray
Eunice Johnson
Mary Edson
Elizabeth S. Bull
Jane Murdock, *l*
Nancy Davenport, *l*
Sarah Howe, *l*
Hannah Edson, *l*
Mary Ann Leach, (Leeds)
Lois Trescott
Susannah L. Howe, (Jones)
Sophia V. Bacon
Betsey C. Hancock, *l*
Amanda Wilcox, (Partridge)

1833.

Uriah Balkam, (Rev.)
Lucy Cushing, (Bryant)
Maria A. Howe, (Pierce)
Clarissa Tolman, (Wakef'ld)

1834.

Daniel Leeds
Ann Corbet
Mary Williams
Sarah Wild
David Baker
Esther Dickey
N. N. Gleason, *l*
Mary Kimball
Catharine Capen
Catharine F. Stone
Sarah Tolman
Hannah B. Tolman
Lucy P. Tolman, (Houghton)
Catharine C. Everett, (Goss)
Harriet S. Clap, (Withington)
Elizabeth Collins, (Reed)

Edward Jones
George Leeds, (Rev.)
William R. Bradford
James C. Sharp, Dea.
Hannah Ford, (Martins)
Diadema Wiswall, (Hall)
Abigail T. Wilder, *l*
Sarah Hale, (Burpee)
Harriet Clap, (Reed)
Susanna B. Clap, (Gordon)
Caleb Hill
James Hildreth, *l*
Martha Hildreth, *l*
Susanna Baker
Ann R. Payson, (Ripley)

1835.

Sarah E. Severns (Adams)

1836.

Elizabeth Gunnison
Rebecca T. Gleason
Gustavus W. Hawes
Sarah L. Hawes
Betsey B. Capen
Elizabeth Carter
Mary Jane Crane
Abigail Howe, (Gleason)
Stephen Tolman, Jr.
Hiram W. Blanchard, *l*
Mary A. B. Howe, *l*
Hannah H. McElroy
Caroline Clap, (Woodward)
Jane Williams
Cordelia Tremlett
George Trufant
Joseph W. Foster
Andrew B. Foster, (Rev.)
Abigail Trufant, *l*
Eliza A. Symmes, *l*

1837.

Mary G. Monroe
James Bryant
John Foster
Elizabeth Ann Jones
Caleb Pillsbury, *l*
Elizabeth Pillsbury
Elizabeth W. Blanchard
Catharine D. Lee, *l*
Harriet B. Field, (Cooper)
Mary E. Capen
Mary Jane Howe, (Hill)
Abigail A. Trufant
Abel Hewins, *l*
Anna Hewins, *l*

1838.

Jane Clap
Lydia Withington
Patty Sloan
Lucy A. Blake, (Clap)
Ab'l A. Tolman, (Davenport)
Catharine Riley, (Sumner)
Susan L. Salisbury
John Tolman, *l*
Hannah Hoven
Mary Murphy
Ann Haynes
Sarah Capen
William M. Blake

1839.

Ebenezer Curtis
Susan W. Curtis, *l*
Mary Ann Murphy, (Staten)
John Griggs, *l*
Susan Griggs, *l*
Thomas M. Vinson, *l*
Hephzibah Vinson, *l*
Barzillai Paine, *l*
Mary Ann Paine, *l*
William P. Snow, *l*
Hannah Snow, *l*
Azubah Remick, *l* (Perry)
Sarah Hill, *l*
William K. Vaill, *l*
Lucy Turner, *l*
Maria Tolman, (Richards)
E. Harriet Howe, *l*
Mary H. Burt
Rebecca Baldwin, *l*
Dolly C. Baldwin, *l*
David Clap

1840.

Enos Howe
Samuel Hildreth
Joseph Pillsbury
Lovisa Pillsbury
Sarah C. Perry
Catharine Colburn
Lydia Dorr
Mary E. Stone

Sarah E. Howe, (Sharp)
Anna S. Bird
Mary E. Tolman
Louisa R. Cooper, (Radcliffe)
Emily Collins, (Gallagher)
Mary A. Capen, (Tolman)
Catharine Rogers
Charles P. Tolman
Sarah Wiswall, (Tolman)
Albert Tolman
John L. Capen
James G. Young
George M. Wilder, *l*
William Storey, *l*
James B. Hill
Elizabeth Hill
Lucy Grover, (Morse)
Elizabeth Wiswall, (Wilder)
Joshua H. Wilder
Samuel B. Hildreth
Nathaniel H. Snow
Hannah L. Clap, (Kendall)
Mary Houghton
Nancy J. Wilder, (Bigelow)
Isaac H. Fish
Henry S. Bird
Lydia C. Tolman, *l*

1841.

Mary B. Churchill, *l*
John C. Hewins
Samuel S. Trott
Hannah Robinson, *l*
Mary W. Robinson, *l*
Maria Palmer, *l*

1842.

Catharine Foster
Ann Tolman
George W. Haley
Rosina S. Haley
Robert Hill
Sally Hill
Mary P. Withington
Elizabeth T. Chase, (Faas)
Susan Walen, (Peabody)
Sarah W. Tolman, (Tucker)
Augustus Tufts
Benjamin Drake
Abel Hewins, Jr.
Jonas P. Tolman
Ellis Houghton
William Gallagher
John F. Cass
William J. Davis
Edward S. Howe
William Harris
Joseph Grover
Samuel G. Wood
James Foster, Jr.
Thomas Murphy
Isaac S. Houghton, Jr.
John Oliver, Jr.
Samuel Williams
Andrew Collins
William E. Tolman
Edward P. Abbe
Daniel Grover, *l*
Sarah Grover, *l*
Eleanor H. Grover, (Fish)
Persis Storey, *l*
Stephen Wales, *l*
Lydia V. Wales, *l*
Harriet Chase, *l* (Pierce)
Samuel Savil
Mary Savil
Rachel F. Wood
Rachel R. Robinson
Abigail H. Everett, (Axtell)
Benjamin H. West, *l*
Elizabeth A. West, *l*
Sarah Cutler, *l*

1843.

Asa Robinson
Orin Hildreth
Ruth Hildreth, *l*
Sarah D. Child
Caroline Hentz
Charlotte F. Howe, (Perkins)
William Wales

1844.

Louisa Miller
Miriam Houghton
Elisha Hunt, *l*
Mary Hunt, *l*
Phebe Blackman, *l*
Lyman Cutler, *l* (Rev.)

1845.

Lois Draper
Lucinda Draper

Harriet B. Hunt, *l*

1846.

Frances E. Gray, *l*

1847.

Amasa Davenport
Charlotte Plaisted, *l*
Elizabeth A. W. Wales, *l*
Abigail Morton, *l*
Ab'l A. Morton, *l* (Plummer)
Charles Grimmons, *l*
Lusanna Tucker, *l*
Lucy J. Pronk, *l*
Caroline S. Tolman, *l*

1848.

James H. Means, *l* Pastor
Nathan Carruth, *l*
Sarah A. Carruth, *l*
Marianna Carruth, *l*
Frances W. Howe
Mary J. Williams
Ellen C. Williams
Louisa A. Clapp
Hannah C. Tolman, (Foster)
Mary A. Hammond
Eveline J. Sloan, (Stone)
Barzillai Paine, *l*
Mary A. Paine, *l*

1849.

Eliza B. Hughes, *l*
Maria Brown, *l*
John Martins, *l*
Hannah Martins, *l*
H. A. Gleason, *l* (Newcomb)
P. G. Hodgdon, *l*
Susan W. Tolman, (Smith)
Martha L. Howe, (Tolman)
Anna P. B. Nixon, (Sharp)
Julia A. Young, *l*
Charlotte A. Means, *l*

1850.

Nancy Oliver
Polly Pidge, *l*
Mary E. Davis
Jane Anderson
Mary Collins
Rachel A. Foster, (Jacques)
Suviah L. Foster, (Elder)
Mary Foster, (Hersey)
Mary Jane Adams
Emeline L. Tolman
Elizabeth Tolman
Mary Clark, *l*

1851.

Elbridge G. McElroy, *l*
Sophia V. McElroy, *l*
George E. Delano
Myra Preston
Ann Maria Preston, (Mrs.)
Ann Maria Preston, (Miss)
Sarah S. Rideout
Sarah S. Wetherbee
Rachel B. Robinson
Sarah Pierce, *l*
Mary F. Loring, *l*
Maria A. Clapp
Abby N. Pidge
Augusta B. Hughes, (Brown)
S. J. Williams, (Bridgham)
Eliza W. Williams

1852.

Elijah Cutler, (Rev.)
Margaret A. Paine, (White)
Anna J. Leeds, (Moore)
Elizabeth T. Faas, *l* (Blake)
Jane M. Hamilton, *l* (Cotton)

1853.

Edward G. Porter, (Rev.)
Sarah W. Eaton
Sarah E. Dammers
Martha R. Paine, (Washburn)

1854.

Jonathan W. Pottle
Betsey Oliver
Elizabeth Foster
Jonathan Jones, *l*
Susanna S. Jones, *l*
Joshua K. Abbott, *l*
Lucretia W. Abbott, *l*
Sarah B. Bass
Mary B. Thompson
Harriet Paine (Berry)
Thomas Kendrick, *l*
Frances Kendrick, *l*

1855.

Josiah C. Vinton, *l* Deacon

Harriet M. Vinton, *l*
Harriet C. Okerhausen, *l*
Fanny Donavan
Ann Maria Wales
Winifred Atkins, *l*
Sarah A. Morse, *l*
Rebecca C. Tucker, *l*
J. L. Parker
Rebecca G. Bass, (Parker)
Caroline Hall, (Johnson)
Frances Howe
James Clap, *l*
Eliza Clap, *l*
J. Calvin Cutler, (Rev.)
Lucia J. Woods, *l*
Alexander Pickard, *l*
Margery Pickard, *l*
Ann Pickard, *l* (Greenlaw)
John A. Lyndes
Thomas H. Kennedy
Howard L. Hayford
Isaac Loring
Harriet A. Loring
Frances R. Blake, (Lovell)
Martha Foster, (Blake)
Cath'e F. S. Howe, (Dresser)
Abby G. Pope, (Whitney)
Clara F. Holmes, (Tucker)

1856.

William R. Dimmock, *l*
Barzillai Paine, Jr.
Charles H. Ayres
Mary Jane Hildreth
Ellis Houghton, *l*
Eliza Thomas, *l*
Rhoda B. Lapham, *l*

1857.

Ruthy J. Robinson
Sarah E. Cutler
Mary F. Abbott
Jeremiah Myers, *l*
Mary C. Myers, *l*
Eliza Evans, (Hebard)
Susan C. Hewins, (Howe)

1858.

James Tucker, Jr.
Ellen M. Tucker, (Cutler)
Jane B. Adams
Harriet L. Wales, (Reed)
Mary P. G. Wales, (Reed)
Mary Adelaide Vinson
Hannah H. McElroy, (Whorf)
Lydia C. Clapp
Isaac S. Houghton
Patrick Collins
Rebecca Collins
Alice J. Morse
Abby T. Capen
Ruth A. Prouty, (Fox)
S. Willard Vinson
Alfred Davenport
J. Henry Bradshaw
Hannah Guild, *l*
Joseph W. Warren
Harriet M. Haley
B. Reed Wales
Joseph Dompierre
Alpheus Hardy, *l*
Susan W. Hardy, *l*
Alpheus H. Hardy, *l*
Thomas D. Quincy, *l*
Nancy W. Tyler, *l*

1859.

James Fisher, *l*
Eliza Fisher, *l*
Adelaide C. Dorr, *l*
Adelaide C. Brastow, *l*
Charles R. Baker, *l* (Rev.)
Harriet Gould
Ann E. Jones, (Brown)
Ellen S. Jones
T. Farrar Crane
Mary O. Crane, (Jackson)
Mary Lizzie Capen, (Cobb)

1860.

S. N. French, *l*
Mary M. Tucker, *l*
Garafelia Tucker, (Parker)

1861.

Harriet E. Burroughs, *l*
Miriam Houghton, *l*
John T. Pope
Mary J. Mills, (Griffith)

1862.

Helen C. Fisher, *l*
Francis H. Caffin, *l*
Elizabeth B. Caffin, *l*

Suviah J. Elder, *l*
James Mackintosh, *l*
Thomas Knapp
Hannah P. Knapp
Martha E. Holkins
Sarah E. Douglas
Marion W. Brooks
Sarah B. Bass
John W. Brooks
Charlotte L. Brooks
Sarah O. Somerby, (Moses)
George W. Ricker, *l*
C. F. Ricker, *l*

1863.

Amos Morse
Deborah F. Sawyer
Francis Fuller, *l*
Rebecca C. Fuller, *l*
Miriam Glidden, *l* (Burrows)
Mimie R. Wilder
Mary W. Bass, (Follansbee)
Annie F. Bass

1864.

Howard Houghton
Susan C. Peirce
Mary A. Robinson, (Sumner)
Julia F. Robinson
Elizabeth Z. Tolman
Clara Howe, (Jones)
Frances L. Cook, (Davis)
Lizzie F. Cook, (Whiting)
Sarah E. Wilder
Elizabeth B. Sharp
Josiah C. Bowker, *l*
Mary L. Bowker, *l*
Harriet E. Conant, *l*
Harriet Guardinier, *l*
Theron V. Shaw, *l*
Emily C. Shaw, *l*
Elbridge Torrey, *l* Deacon
Alice W. Torrey, *l*
M. C. Dickey, *l*
Mary E. Dickey, *l*
Louise Reuter, *l*
William Williams, *l*
Louisa D. Gibbs, *l*

1865.

Sarah A. Nixon
Sallie W. Brastow
Ellen M. Prouty, (Grosvenor)
Ella P. Dorr, (Lynch)
William Macrae, *l*
C. B. Macrae, *l*
Edward D. Reeve
Mary Anderson, (Reeve)
Emma Ricker

1866.

Edward Sharp
J. Alfred Tucker
Ella S. Wales
Margaret T. Pease, (Blanchard)
Anna M. Preston, (Foster)
Hannah H. Pope
Josephine Tucker, (Rogers)
Abby Louise Davenport
Ellen M. Karcher
Angie Thaxter
Elna P. Withington, (Jenks)
Anna B. Robinson
Emma A. Blackman, (Nickerson)
Ellen Carruth
Abraham Holmes, *l*
Susan B. Holmes, *l*
Elizabeth Tolman, *l*
Nathaniel Tolman
Charles F. Tolman
William A. Tucker
J. Henry Brooks
Lucius H. Foster
Dawson A. Spaulding
M. Almira Williams
Margaret Anderson
Emma Carruth
Miriam B. Means
Anna Nichols
Frederick S. Tucker
Sarah F. Tucker
William D. Brigham
Charles E. Tucker
Gustavus D. Parker
Mary L. Pierce
Emma E. Williams, (Endicott)
Anna A. Wilder
Lettie J. Aiken
Mary E. Houghton

1867.

Hannah W. Tucker, *l*
Mary F. Brigham, *l*

George S. Jackson
Mary J. Aiken
Margaret Bissell
Harriet E. Fulsom, (Davis)
Ellen H. Vinson
James F. Robinson
John H. Robinson
Elizabeth P. Tucker
Mary Pilsbury, (Whicher)
Mary L. Elder
Janette Anderson, (Foster)
Jonas H. Tolman
Elmer Reynolds
James W. Munroe
Sarah Knapp, *l*

1868.

Sumner G. Clapp, *l* (Rev.)
Pamelia S. Clapp, *l*
Ellis Houghton, *l* Deacon
Samuel N. Ufford, *l*
William H. Baker, *l*
Walter A. Baker, *l*
Harriet W. Wilson, *l*
Sarah B. Ball
J. Albert Foster
Charles A. Greene
Elizabeth A. Wales
James Reed, *l*
Margaret G. Reed, *l*
Harriet C. Clapp, *l*
E. Frank Wood
Joseph T. Ripley
Leavitt Whittier
William Q. Wales
Thomas D. Quincy, Jr.

1869.

Hannah T. Bird
Sallie B. Holmes
Charlotte P. Williams, *l*
John S. Learnard
Lydia A. Learnard
Frank E. Babson
Abby B. Smith, *l*
George Dodge
Sarah G. Dodge
Susan L. Swan, *l*

1870.

Herbert S. Cole, *l*
Zilphia E. Cole, *l*
Quincy C. Bass, *l*
Sarah V. Bass
Walter D. Brooks
Edna L. Gleason
Georgie O. Goodale
Mary E. Ufford
Julia M. Tice
Rachel Ransted
Sarah M. Vinson
Mary P. Pronk
Myra P. Pronk
Helen M. Gleason, (Swan)
Miriam C. Houghton
Harriet M. Somers
Grace S. Wilder
Kate Sherwood
Sarah S. Munger, *l*

1871.

John L. Armstrong, *l*
Kate Armstrong, *l*
Wilder Alden, *l*
Elizabeth Alden, *l*
Mary Alden, *l*
William Hunt
Frances Hunt
Lizzie M. Fuller

1872.

Henrietta Robinson, *l*
William P. Edwards
Arthur Stock
Charlotte E. Baldwin (Andrews)
Ella T. Cook
Mary E. Sanborn, (Pinkham)
Mary D. Patten, *l*
Sarah D. Dunlap, *l*
Frank Wood, *l*
Annie M. Wood, *l*
Howard R. Sharp
J. Albert Estabrooks
Henry G. Patten
Alice G. Sawyer
Cordelia R. Capen, (Young)
Zebiah A. Houghton
Mary E. Goodale
Thomas M. Vinson
James Means
Harold C. Childs

1873.
James B. Aiken, *l*
Edward B. Wilder
Charles A. Ufford
Eliza A. Robinson
Florence E. Brooks, *l*

1874.
Elijah Cutler, *l* Deacon
Ellen M. Cutler, *l*
Jonathan Jones, Jr., *l*
Susan Jones, *l*
Abby R. Merriam, *l*
Eleanor E. H. Vinson, *l*
Walter S. Ufford
William W. Whitmarsh, *l*
Charles G. W. Capen
William F. Baldwin
Susan Maxcey
Eliza A. Mitchell
Sarah W. Wilson
Elizabeth I. Dunlap
Augusta F. Reuter
Emma R. Wilder
Lizzie P. Edwards

1875.
Maxwell Lowry, *l*
Jane Lowry, *l*
Jane L. Lowry, *l* (Marsh)
Catharine Eckert, *l*
George S. Chase, *l*
Caroline P. Chase, *l*
Edward L. Suffern, *l*
Alice D. R. Suffern, *l*
Ellen Kendall, *l*
Jane Sutherland
Alice S. Holkins

1876.
Thomas W. Bicknell, *l*
Amelia D. Bicknell, *l*
Emma E. Bicknell, *l*
George Vose, *l*
Abby V. Vose, *l*
Fannie L. Vose, *l*
Charlotte S. Zarega
John W. Field, *l*
Amelia C. Field, *l*
Edmund S. Young
Janet M. G. Sutherland
Susan C. Bowman
Calvin G. Hutchinson, *l*
Roxanna H. Hutchinson, *l*

1877.
Ann Frances Jones
Jennie Reed
M. Agnes Reed
Alice K. Wilson
Almira J. Wilson
Rebecca J. Coffin, *l*
Bessie F. Tucker, *l*
Ellen R. Morse
Agnes S. Jones
Sophia L. Dorr
E. Maria Harriman
Everett H. Sharp
George B. Hicks, *l*
Susan C. Hicks, *l*
Sarah T. Hicks, *l*
Annie B. Hicks, *l*
A. P. Mansfield, *l*
A. M. Mansfield, *l*
Frederic H. Mansfield, *l*
Geo. H. Bailey, *l*
Eliza M. Bailey, *l*
Julia M. Tolman, *l*
Mary A. Cox, *l*
Lewis Cook
Thomas Copeland
Walter S. Tolman
Edward M. Davenport
Wm. Henry Dunlap
Z. M. Capen
Mary Barker
Annie E. Tolman
Annie C. Work
Edith L. Preston, (Mansfield)
Addie S. Mansfield (Austin)
Henrietta E. Tolman
Mary E. Lapham
Ellen L. Patten
Mary A. McLellan
Arthur W. Tice
James T. Cutler
Frederic H. Means
Delina Robinson
Annie L. Dorr
Alice T. Clark (King)
Mary E. Putnam
Annie A. Lowry , (Pearson)
Catherine A. Lowry
Mary A. Babcock, *l*

Wm. T. Mann
E. Alice Mansfield
Margaret J. Nixon
Harriet W. May
Amelia L. Cook

1878.

Alfred Emerson, (Rev.) *l*
Martha E. W. Emerson, *l*
Annie A. Emerson, *l*
Frances V. Emerson, *l*
Catharine S. Vose, *l*
Anna T. Ross, *l*
Mary E. Nettleton, *l*
J. L. Nixon, *l*
Erasmus D. Miller, (Dr.)
Julia B. Wilder
Rebecca T. Shaw
Edward A. Walker
Isabella T. Reed
Mary J. Robinson
Robert Sutherland
Kennethina Sutherland
Benjamin W. Williams, *l*
Annie R. Williams, *l*
S. W. Powell, (Rev.) *l*
Mrs. Powell, *l*
Mary J. Clark, *l*
Hattie E. Boardman, *l*
Lillie S. Harry, *l*
Lewis Q. Beal
Mary E. Beal
Caroline M. Towle
Volney Kendall
Leonora W. Tuttle
Hester M. Robinson
George F. Woodman
Deborah G. Snow
William R. Reeve, *l*
Jean A. Reeve
Annie F. Blake
Lydia E. Towle

1879.

Edward N. Packard (Rev.), Pastor, *l*
Mary Elizabeth Packard, *l*
Charles F. Bush, *l*
Emily Hayes Bush, *l*
Carrie F. Barker, *l*
Joel H. Smith, *l*
Carrie F. Smith, *l*
Elizabeth Reed, *l*
George W. Towle
Martha P. Anthony
Benjamin C. Hardwick, *l*

1880.

Susan S. Tyler, *l*
Susan E. Sylvester, *l*
Joanna M. Wheeler, *l*
F. M. Spaulding, *l*
Mary Lee Spaulding, *l*
J. Warren Bronsdon, *l*
Abby Howes, *l*
Edna J. Howes, *l*
Ellen A. Ham, *l*
Jane E. Weaver, *l*
Joseph H. Robinson
Harriet McCurdy
Henry A. Parker, *l*
Elizabeth H. Parker, *l*
Mary F. Bailey, *l*
Mary J. Benson, *l*
Edward F. Gleason, *l*
Sophronia B. Gleason, *l*
Louisa Withington, *l*
Eliza S. Jones

1881.

Augusta Wales
Josie A. Jones
Edward S. Farwell, *l*
Helen Rogers Farwell, *l*
William P. Edwards, *l*
Elizabeth Watt
William H. Maxcey
Sophronia C. Maxcey, *l*
Bertha H. Bowles
Rebecca Tripp, (Miller)
Mary F. Vandervoort
Edward McLean, *l*
Mary J. McLean, *l*
Ellen P. Sampson, *l*

1882.

Alfred W. Burrill, *l*
Augusta S. Burrill, *l*
George Foster, *l*
Dollie E. Foster, *l*
Alice J. Pierce
Charlotte M. Packard,
Laurin A. Bumpus, *l*
Abby A. Bumpus, *l*

Mary C. Chadwick, *l*
Adelaide R. Wheeler, *l*
Mary McGregor
Emily Alden
Samuel McCurdy, *l*
John Howard Field
Catherine Shepard, *l*
Alice Shepard, *l*
Mary A. Chadbourne
John L. Bowles
Anna Eliza Kelley
Jessie Wing Kelley
Eliza Jane Sweeney
Alice C. Stephens, *l*

# PRESENT MEMBERS.

January 1, 1883.

† Designates non-residents.

Mrs. Mary J. Aiken
Miss Lettie J. Aiken
Miss Elizabeth Alden
Miss Mary Alden
Miss Emily Alden
Miss Margaret Anderson
Mrs. Charlotte E. Andrews †
Mrs. Martha P. Anthony †
Mrs. Addie S. Austin †

Mr. Frank E. Babson †
Mr. George H. Bailey
Mrs. Eliza M. Bailey
Mr. George C. Bailey
Mrs. Mary F. Bailey
Dr. William H. Baker †
Miss Sarah B. Ball †
Mrs. Mary Barker †
Miss Carrie F. Barker
Mrs. Sarah V. Bass
Mr. Lewis Q. Beal
Mrs. Mary E. Beal
Mrs. Mary J. Benson
Mr. Thomas W. Bicknell
Mrs. Amelia D. Bicknell
Miss Emma E. Bicknell †
Mrs. Hannah T. Bird †
Mrs. Margaret Bissell †
Mr. Peter Blake †
Miss Annie F. Blake
Mrs. Hattie L. Boardman
Mr. John L. Bowles
Mrs. Bertha H. Bowles
Mrs. Susan C. Bowman
Miss Sallie B. Brastow †
Mrs. Mary F. Brigham
Mr. William D. Brigham
Mr. J. Warren Bronsdon
Mrs. Charlotte L. Brooks
Mr. J. Henry Brooks
Mrs. Florence E. Brooks
Mr. Laurin A. Bumpus
Mrs. Abby A. Bumpus
Mr. Alfred W. Burrill
Mrs. Augusta S. Burrill
Mr. Charles E. Bush
Mrs. Emily H. Bush

Miss Mary E. Capen
Mrs. Zilpha M. Capen
Mr. Charles G. W. Capen
Mrs. Sarah E. Carruth
Miss Ellen Carruth
Miss Emma Carruth
Mrs. Elizabeth Carter
Mrs. Mary A. Chadbourne
Mrs. Mary C. Chadwick
Mrs. Hannah Child †
Mr. Harold C. Childs
Mrs. Lydia C. Clapp
Miss Louisa A. Clapp
Miss Maria A. Clapp
Mrs. Mary J. Clark
Mrs. Rebecca J. Coffin

Mr. Herbert S. Cole
Mrs. Zylpha E. Cole
Mrs. Mary Collins
Mr. Lewis Cook
Miss Amelia L. Cook
Mr. Thomas Copeland
Miss Mary A. Cox
Mrs. Susan W. Curtis
Rev. Elijah Cutler
Mrs. Ellen M. Cutler
Mr. James T. Cutler

Mr. Amasa Davenport
Mrs. Abby A. Davenport
Miss Abby L. Davenport
Mr. Edward M. Davenport
Mr. George Dodge
Mrs. Sarah G. Dodge
Mr. Joseph Dompierre †
Mrs. Sophia L. Dorr
Miss Annie L. Dorr
Mr. Benjamin Drake †
Mrs. Sarah D. Dunlap
Mr. William Henry Dunlap
Miss Elizabeth J. Dunlap

Mrs. Catharine Eckert †
Miss Lizzie P. Edwards
Mr. William P. Edwards
Rev. Alfred Emerson
Mrs. Martha E. W. Emerson
Miss Annie A. Emerson
Miss Frances V. Emerson

Mr. Edward S. Farwell
Mrs. Helen R. Farwell
Mr. J. W. Field
Mrs. Amelia C. Field
Mr. John Howard Field
Mrs. Hester Fobes
Miss Catharine D. Foster

Mrs. Caroline Foster
Mr. J. Albert Foster
Mrs. Janette Foster
Mr. Lucius H. Foster
Mrs. Anna M. Foster
Mr. John Foster
Mrs. Hannah C. Foster
Mr. George Foster
Mrs. Dollie E. Foster
Miss Elizabeth Foster †
Mr. James Foster
Mr. Francis Fuller
Mrs. Rebecca C. Fuller
Miss Lizzie M. Fuller

Mrs. Rebecca T. Gleason
Miss Edna L. Gleason
Mr. Edward F. Gleason
Mrs. Sophronia B. Gleason
Miss Georgie O. Goodale
Miss Mary E. Goodale
Mrs. Susan B. Gordon †
Miss Frances E. Gray †
Mrs. Ann Greenlaw †
Mrs. Mary J. Griffith †

Mrs. Rachel Hammond
Mr. Benjamin C. Hardwick
Miss E. Maria Harriman
Mrs. Lillie S. Harry
Mr. Howard L. Hayford
Miss Caroline Hentz
Mr. John C. Hewins
Mr. George B. Hicks
Mrs. Susan C. Hicks
Miss Annie B. Hicks
Mr. S. B. Hildreth
Mrs. Martha B. Holkins
Miss Alice J. Holkins
Mr. Isaac S. Houghton
Miss Mary Houghton

Dea. Ellis Houghton
Mrs. Lucy P. Houghton
Mrs. Miriam Houghton
Miss Miriam C. Houghton
Miss Mary E. Houghton
Miss Zebiah A. Houghton
Mr. Howard Houghton †
Miss Margaret Howe
Mrs. Francis W. Howe
Mrs. Susan C. Howe
Miss Abby Howes
Miss Edna J. Howes
Mrs. Eliza B. Hughes
Mr. William Hunt
Mr. Calvin G. Hutchinson
Mrs. Roxanna H. Hutchinson

Mrs. Elna P. Jenks
Mrs. Agnes S. Jones
Mr. Jonathan Jones
Mrs. Susan Jones
Mrs. Ann F. Jones
Miss Eliza S. Jones
Miss Josie A. Jones

Mrs. E. M. Karcher
Miss Anna E. Kelley
Miss Jessie Wing Kelley
Mr. Volney Kendall
Mrs. Hannah L. Kendall
Mrs. Ellen Kendall
Mrs. Alice T. King
Mr. Thomas Knapp
Mrs. Hannah P. Knapp

Mrs. Rhoda P. Lapham
Miss Mary E. Lapham
Mr. John S. Learnard †
Mrs. Lydia A. Learnard †
Mr. Charles Leeds †
Mr. Edwin Lemist
Mr. Maxwell Lowry
Mrs. Jane Lowry
Miss Catharine A. Lowry
Mrs. Ella P. Lynch
Mr. John A. Lyndes †

Mrs. Almira P. Mansfield
Mr. Fred H. Mansfield
Mrs. Edith L. Mansfield
Miss A. M. Mansfield
Miss E. Alice Mansfield
Mr. William H. Maxcey
Mrs. Sophia C. Maxcey
Mrs. Susan Maxcey
Miss Harriet W. May
Mr. Samuel McCurdy
Miss Harriet McCurdy
Miss Mary McGregor
Mr. Edward McLean
Mrs. Mary J. McLean
Miss Mary A. McLellan
Rev. James H. Means
Mrs. Charlotte A. Means
Miss Miriam B. Means
Mr. Fred. H. Means
Mrs. Louisa Miller
Mrs. Rebecca V. Miller
Miss Rachel Minot
Mrs. Anna J. Moore †
Mr. Amos Morse
Mrs. Alice J. Morse
Mrs. Sarah O. Moses †
Mrs. Sarah S. Munger

Mrs. Mary E. Nettleton
Miss Anna Nichols
Miss Eunice T. Nixon
Miss Sarah E. Nixon
Mr. J. L. Nixon
Mrs. E. J. Nixon
Miss Margaret J. Nixon

Mrs. Hannah H. Packard †
Rev. Edward N. Packard, Pastor
Mrs. Mary E. Packard
Miss Charlotte M. Packard
Mr. Barzillai Paine
Mrs. Mary A. Paine
Mrs. Maria Palmer
Mr. J. Lowell Parker
Mr. Henry A. Parker
Mrs. Elizabeth H. Parker
Mrs. Mary D. Patten
Mr. Henry G. Patten
Miss Ellen L. Patten
Mrs. Lydia Payson
Miss Alice J. Pierce
Mrs. Susan C. Pierce
Miss Mary L. Pierce
Mr. Alexander Pickard †
Mrs. Mary E. Pinkham †
Mr. John T. Pope
Miss Hannah H. Pope
Mr. Jonathan W. Pottle †
Mrs. A. M. Preston
Mrs. Lucy J. Pronk
Miss Myra P. Pronk
Miss Mary E. Putnam

Mr. Thomas D. Quincy †

Mrs. Harriet Reed †
Mrs. Harriet L. Reed
Mrs. Mary P. G. Reed
Mrs. Elizabeth Reed
Mrs. Margaret J. Reid
Miss Mary A. Reid
Miss Isabella T. Reid
Mr. William R. Reeve
Mrs. Jean A. Reeve
Mrs. Louisa Reuter
Mrs. Augusta F. Reuter

Mr. Elmer Reynolds †
Mrs. Sarah E. Rideout †
Mr. Asa Robinson
Mrs. Jane Robinson
Miss R. J. Robinson
Mr. James F. Robinson
Mr. John H. Robinson
Miss Julia F. Robinson
Miss Rachel B. Robinson
Mrs. Delina Robinson
Miss Mary W. Robinson
Mrs. Henrietta Robinson
Miss Eliza A. Robinson
Miss Mary J. Robinson
Mr. Joseph H. Robinson
Mrs. Hester M. Robinson
Mrs. Josephine Rogers
Mrs. Anna T. Ross

Miss Ellen P. Sampson
Miss Alice G. Sawyer
Dea. James C. Sharp
Mrs. Sarah E. Sharp
Miss Elizabeth B. Sharp
Mr. Howard R. Sharp
Mr. Everett H. Sharp
Mrs. Rebecca T. Shaw
Miss E. C. Shaw
Mrs. Catherine Shepard
Miss Alice Shepard
Mr. Joel H. Smith
Mrs. Carrie F. Smith
Miss Harriet M. Somers
Mr. F. M. Spaulding
Mrs. Mary L. Spaulding
Mrs. Alice C. Stevens
Mr. Arthur Stock
Mrs. Eveline J. Stone
Mrs. Hannah Stone †
Mr. Edward L. Suffern
Mrs. Alice D. R. Suffern

Mr. Robert Sutherland
Miss Janet M. S. Sutherland †
Mrs. Susan L. Swan
Mrs. Helen M. Swan
Miss Eliza Jane Sweeney
Miss Susan E. Sylvester

Miss Angie Thaxter
Mr. Arthur W. Tice
Mrs. Julia M. Tice
Mrs. Caroline S. Tolman
Miss Rachel Tolman
Miss Ann Tolman
Mrs. Mary A. Tolman
Mr. Charles F. Tolman
Mrs. Annie E. Tolman
Mr. Jonas P. Tolman
Mrs. Sarah Tolman
Miss Henrietta E. Tolman
Miss Hannah B. Tolman
Miss Mary E. Tolman
Mrs. Mary Tolman
Miss Emeline L. Tolman
Miss Elizabeth Tolman
Dea. Elbridge Torrey
Mrs. Alice W. Torrey
Mr. George W. Towle
Mrs. Caroline M. Towle
Miss Lydia E. Towle
Mrs. Sarah Townsend
Mrs. Cordelia Tremlett
Miss A. A. Trufant
Mr. James Tucker
Mrs. Mary A. Tucker
Mr. J. Alfred Tucker
Mr. William A. Tucker
Mrs. Bessie F. Tucker
Miss Sarah F. Tucker
Mrs. Elizabeth P. Tucker
Mrs. Leonora W. Tuttle
Miss Susan S. Tyler

Mr. S. N. Ufford
Mrs. Mary E. Ufford
Mr. Charles A. Ufford
Mr. Walter S. Ufford

Miss Mary Vandervoort
Mr. Thomas M. Vinson
Mrs. E. E. H. Vinson
Miss Ellen H. Vinson
Miss M. Adelaide Vinson
Mr. George Vose
Mrs. Abby V. Vose
Miss Fannie L. Vose
Miss Catharine S. Vose

Mrs. Lydia V. Wales
Mr. B. Reed Wales
Mrs. Augusta Wales
Miss Ann M. Wales
Miss Ella S. Wales
Mrs. E. A. W. Wales
Mr. William Q. Wales
Miss Lizzie A. Wales
Mr. Edward A. Walker
Mrs. Elizabeth Watt
Mrs. Joanna M. Wheeler
Mrs. Adelaide R. Wheeler
Mrs. Abby G. Whitney †
Mr. Leavitt Whittier ‡
Mr. Joshua H. Wilder
Mrs. Elizabeth A. Wilder
Miss Sarah E. Wilder
Miss Anna A. Wilder
Miss Emma R. Wilder
Mrs. Julia B. Wilder
Miss Mimie R. Wilder
Miss Grace S. Wilder
Mr. Edward B. Wilder
Mr. Samuel Williams
Mrs. Charlotte B. Williams
Mr. Benjamin W. Williams

Mrs. Annie R. Williams
Mrs. H. W. Wilson †
Miss Alice K. Wilson †
Miss Eliza Withington
Mrs. Elizabeth Withington †
Miss Mary Withington †
Miss Louisa Withington †
Mr. Frank Wood

Mrs. Annie M. Wood
Mr. George F. Woodman †

Mr. Edmund S. Young
Mrs. Cordelia R. Young

Mrs. Charlotte S. Zarega †

# Historical Sketch.

The town of Dorchester was settled in 1630, by a company of Christians, who, with their pastors, Rev. John Warham and Rev. John Maverick, emigrated from England for the enjoyment of greater civil and religious privileges. In 1636 Mr. Maverick died, and Mr. Warham, with most of his church, removed to Windsor, Connecticut.

Previous to their departure a new church (still existing as the First Church) was formed, under the pastoral care of Rev. Richard Mather.

The original Covenant of that church is here inserted, as having historical interest, and because it shows the origin of many of the phrases incorporated into the present Covenant of the Second Church: —

"Dorchester, y^e^ 23^d^ day of y^e^ 6^th^ month, 1636.

"We whose names are subscribed, being called of God to join ourselves together in Church communion, from our hearts acknowledging our own unworthiness of such a privilege or of the least of God's mercies, and likewise acknowledging our disability to keep covenant with God or to perform any spiritual duty which God calleth us unto, unless the Lord do enable us thereunto by his Spirit dwelling in us, do, in the name of Christ Jesus our Lord, and in trust and confidence of his free grace assisting us, freely covenant and bind ourselves solemnly, in the presence of God himself, his holy

angels, and all his servants here present, that we will, by his grace assisting us, endeavor constantly to walk together as a right ordered Congregation or Church, according to all the holy rules of a church body, rightly established, so far as we do already know it to be our duty, or shall further understand it out of GOD's holy Word: — promising first, and above all, to cleave unto Him as our chief and only good, and to our Lord Jesus Christ as our only spiritual husband and Lord, and our only High Priest and Prophet and King. And for the furthering of us to keep this blessed communion with GOD, and with his Son Jesus Christ, and to grow up more fully herein, we do likewise promise, by his grace assisting us, to endeavor the establishing among ourselves of all his holy ordinances which God hath appointed for his Churches here on earth, and to observe all and every of them in such sort as shall be most agreeable to his will, opposing to the utmost of our power whatsoever is contrary thereunto, and bewailing from our hearts our own neglect thereof in former time, and our polluting ourselves therein with any sinful inventions of men.

"And, lastly, we do hereby covenant and promise to further to our utmost power the best spiritual good of each other, and of all and every one that may become members of this Congregation, by mutual instruction, reprehension, exhortation, consolation, and spiritual watchfulness over one another for good; and to be subject, in and for the Lord, to all the administrations and censures of the Congregation, so far as the same shall be guided according to the rules of God's holy Word.

"Of the integrity of our hearts herein, we call GOD, the searcher of all hearts, to witness, beseeching him

so to bless us in this and all other enterprises, as we shall sincerely endeavor, by the assistance of his grace, to observe this holy covenant, and all the branches of it, inviolably forever; and where we shall fail, for to wait on the Lord Jesus for pardon, and for acceptance, and for healing, for his name's sake."

During the ministry of Rev. Dr. Harris, the eighth pastor of the First Church, it became necessary, on account of the increasing population of the town, to form a second society. A meeting-house was built, and dedicated October 30, 1806. On the 1st of January, 1808, the Second Church, consisting of sixty-four members, all from the First Church, was duly organized; and on the 7th of December following, Rev. John Codman was ordained pastor.

His ministry was long and successful. In the early part of it there were difficulties, arising from a difference in doctrinal sentiment, between the pastor and a portion of the church and society, which led to the calling of two ecclesiastical councils, and, at last, to the withdrawal of about twenty members, in 1813. The subsequent years were marked by remarkable harmony and prosperity. In 1827, fifty-four, in 1840, thirty-three, and in 1842, thirty-five were added to the Church upon profession of faith. In 1829 twenty-one members were dismissed, and formed into a new church in the south part of the town, which took the name of the Village Church.

On the 23d of December, 1847, Dr. Codman died, after an illness of a few weeks, in the sixty-sixth year of his age, and the fortieth of his ministry. The records show that he attended six hundred and forty-nine funerals; solemnized two hundred and ninety-five

marriages; baptized seven hundred and eighty-three persons, seven hundred and two of whom were infants; and was permitted to welcome to the fellowship of the Church, six hundred and thirty-nine members, four hundred and eighty-two of whom were received by profession. Of those who were connected with the Church at his ordination, only eleven remained at the time of his death.

Before his last illness, Dr. Codman had secured the assistance of Rev. James H. Means, who entered upon his duties on the last Sabbath in which Dr. Codman preached, and was ordained and installed as the second pastor of the Church, July 13, 1848. His pastorate continued for over thirty years of uninterrupted prosperity, so that the Church has the remarkable record of having had but two pastors in seventy years. In 1864, exhausted with labor, Dr. Means endeavored to lay down his work; but the people generously insisted upon his taking an extended vacation, during which, for twelve months, they enjoyed the services of Rev. James G. Vose, D.D., now of Providence. In the autumn of 1878 Dr. Means was constrained, by impaired health, to tender his resignation, which was accepted with great reluctance and abundant expressions of affection and confidence. His pastorate ended Dec. 31, 1878. During its continuance, four hundred and eighty-three members were received to the church, of whom three hundred and four joined on profession of their faith. Baptism was administered to two hundred and thirty-nine infants and ninety-three adults. Five hundred and ninety-four funerals were attended and two hundred and fifty-five weddings solemnized. Only fifty-seven resident members remained in 1878 who were members when his pastorate began. In 1877 thirty-

nine were added to the Church by profession. During the Civil War, from the congregation at large thirty-six enlisted in the army, of whom seven were church-members; and ten were killed, or died as the result of service.

On the 8th of April, 1879, Rev. Edward N. Packard, of Evanston, Ill., was installed pastor, after receiving a unanimous call from the Church and parish.

From the beginning, one thousand two hundred and seventy-seven have been connected with the Church, of whom eight hundred and twelve have here first professed their faith. Fourteen of its members have entered the ministry. The present membership is three hundred and eighty-five, of whom forty-five are non-resident. This manual is issued at the seventy-fifth anniversary of the formation of the Church, Jan. 1, 1883.

# MEMORANDA.

THE Church was built by a private company, and dedicated Oct. 30, 1806.

The Second Parish was formed by vote of the town of Dorchester, June 19, 1807.

The Second Church was organized by a council, Jan. 1, 1808.

Rev. John Codman, D.D., ordained pastor, Dec. 7, 1808. Died Dec. 23, 1847.

Rev. James H. Means, D.D., ordained pastor, July 13, 1848. Resigned, Dec. 31, 1878.

Rev. Edward N. Packard installed pastor, April 8, 1879.

Dorchester annexed to Boston, 1870.

Sabbath-School organized May 31, 1818.

# Officers of the Church.

## Pastor.

REV. EDWARD N. PACKARD,

*Residence, Melville Avenue.*

## Deacons.

James C. Sharp.
Elbridge Torrey.
Ellis Houghton.
Elijah Cutler.

## Committee.

*The Pastor and Deacons, together with*

Maxwell Lowry.
B. C. Hardwick.
George Vose.

## Clerk.

William D. Brigham.

## Treasurer.

Amasa Davenport.

# The Sabbath-School.

Organized May 31, 1818.

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## Superintendents.

| | |
|---|---|
| Edward Sharp | 1818–1824; 1830–1856 |
| Jeremy Drake | 1824–1826 |
| Charles Howe | 1826–1847 |
| James C. Sharp | 1853–1868 |
| Elbridge Torrey | 1868–1873 |
| Joseph T. Ripley | 1873–1874 |
| J. Henry Brooks | 1874–1876 |
| Thomas W. Bicknell | 1876–1879 |
| John Worcester Field | 1879– |

## Officers.

| | |
|---|---|
| John W. Field | *Superintendent.* |
| Everett H. Sharp | *Ass't Superintendent.* |
| Henry P. Pronk | *Treasurer.* |
| Miss Emeline L. Tolman | *Librarian.* |
| Maxwell Lowry, Jr. | *Ass't Librarian.* |
| John L. Bowles | *Secretary.* |

## Teachers.

| | |
|---|---|
| Mr. Thomas W. Bicknell | Mrs. Amelia D. Bicknell |
| Mr. Maxwell Lowry | Mrs. Annie M. Wood |
| Mr. Benjamin W. Williams | Mrs. Mary E. Packard |
| Mr. Calvin G. Hutchinson | Mrs. Mary J. Benson |
| Mr. Frank Wood | Miss Ellen Carruth |
| Mr. Laurin A. Bumpus | Miss Miriam B. Means |
| Mr. Edward L. Suffern | Miss E. Maria Harriman |
| Mr. Henry A. Parker | Miss Josie A. Jones |
| Mr. William D. Brigham | Miss Carrie F. Barker |
| Mr. Fred. H. Mansfield | Miss Eliza M. Robinson |
| Mr. Albert W. Casey | Miss M. Agnes Reid |
| Mr. J. Henry Blanchard | Miss Henrietta E. Tolman |
| Mr. Frank L. Gage | Miss Ellen P. Sampson |
| Mr. John L. Bowles | Mrs. Margaret T. Blanchard |
| Mrs. A. Maria Preston | Mrs. Augusta A. Wales |

### PRIMARY DEPARTMENT.

Mrs. Lucy P. Pronk | Miss Georgiana Goodale
Miss Emma Goodale

Total membership of the Sunday-School, four hundred and nineteen.

# Appointments.

Preaching every Sabbath at 10.30 A. M. and 7.30 P. M.

The Sacrament of the Lord's Supper on the afternoon of the first Sabbaths in January, March, May, July, September, and November. The preparatory lecture on the Friday evening preceding.

Prayer-Meeting Friday evenings.

Missionary Concert on the Friday following the first Sabbath of the month.

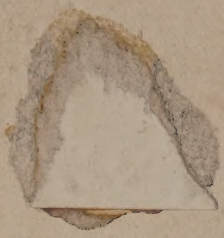
Young People's Meeting Sabbath evening before the public service, at half-past six o'clock.

The Sabbath-School meets from 12 to 1 o'clock. On the first Sabbath evening of each month a Sabbath-School concert, or prayer-meeting, takes the place of preaching.

Monthly Sociables, during the winter and spring, on the second Thursday of the month.

A Library for Adults is open every Sabbath morning before worship. Annual subscription, 25 cents.

"Children's Day" is observed in June.

Strangers removing to this vicinity ought to be sought out and assured of a cordial welcome to our homes and our pews. The Pastor asks to be informed of new-comers, and of families where, on account of sickness, or any special reason, his visits are desired.

MAR 15 1884